

REFORMED CHURCH MESSENGER

Two Prayers

There's a wee pajamaed figure
Kneeling close against my knee;
Her head is bowed, her childish voice
Is praying, trustfully:

"Now I lay me down to sleep,
I pray Thee, Lord, my soul to keep;
If I should die before I wake,
I pray Thee, Lord, my soul to take."

Father, I add to hers my plea
That Thou wilt help her face
Life's trials and disappointments
With as confident a grace!

Keep her fine, unselfish, tender,
Keep her body clean and strong;
And when temptations rear their heads,
Help her bravely turn from wrong.

Give her Faith to meet each question;
Give her Strength to climb each hill;
Make her grateful for each blessing;
Let her mind with Wisdom fill.

Give her eyes that see life's beauty,
Ears that hear life's symphony,
An understanding heart, Lord,
Toward all humanity!

Then light her path with Love, Lord,
Let it flood her whole life's way;
And lastly, bring Content and Peace
At the close of life's short day.

—Grace Harner Poffenberger.



A SHEPHERD OF SIDON

In a field after the harvest, the cameraman has recorded this study of an old shepherd wearing a coat of many patches. A really fine looking, bronzed Druse-Syrian, he stands proudly erect, hoping (so he said), that his picture would appear on the printed page. . . . There is reason for the long tail of the head-shawl down the back: it protects the spine from the fierce Syrian sun.

PHILADELPHIA, APRIL 27, 1933

ONE BOOK A WEEK

PROGRESS IN INTERNATIONAL ORGANIZATION

During these months of world turmoil and confusion—strife in the Far East, conflicts and revolutions in South America, chaos in Germany full of the seeds of international strife, it is reassuring to find that the process of international organization looking toward permanent peace goes steadily on and it keeps our hopes somewhat alive to read books detailing this progress. Two books of this nature have just come from the pen of Professor Manley D. Hudson, and I heartily recommend them to all my readers who are discouraged or have doubts. One is: "Progress in International Organization" (Stanford University Press), the other "The World Court, 1921-1931" (World Peace Foundation). Professor Hudson has been for many years one of the leaders in the Movement to substitute international organization for war in the settlement of international disputes, has been one of the most active protagonists for the World Court and has been personally identified with the League of Nations at Geneva.

"Progress in International Organization" is the lectures given by Professor Hudson last fall at the University of Idaho on the "Borah Foundation for the Outlawing of War," established by Salmon O. Levinson, one of the first Americans to preach the outlawing of war which finally found embodiment in the Paris Peace Pact. The first part of the book is devoted to the progress of international organization be-

fore the war. This progress is much greater than many of us realize and it is doubtful if the League of Nations and the World Court could have come so soon had not certain institutions, such as the First and Second Hague Conferences and the machinery for arbitration set up by these conferences been in existence. The story of these significant years is told most dramatically and the features which have been incorporated in later international machinery fully pointed out.

Next, Professor Hudson traces the growth of new convictions that gradually took shape during the harrowing experiences of the World War which finally issued in the creation of The League of Nations at the Peace Conference and the setting up of The World Court. Considerable space is rightly devoted to describing The League and how it works. The League is, after everything else has been said, the first attempt of the nations to live the Community Life. The settlement of International Disputes, with the prevention of war is one of its great functions, but only a function. Primarily it is a community of nations to advance the common life, do things together for the benefit of all, together to rid the world of such evils as the burden of armaments, disease, vice and poverty and together solve the great and difficult problems all the nations face in common. All this Professor Hudson clearly brings out. The story of the World Court follows with clear statement of its exact powers and functions and the relation it holds to The

League. The latter part of the book deals particularly with the part the United States has had in this international organization and the relations which now exist between our country and The League. Our country has been foremost in the creation of both The League and The World Court, but after their creation we have refused to become an integral part of them. We have, however, sat on commissions of The League in consultative capacity and on the Disarmament Commission sat officially. Many American individuals have been on League Commissions. For instance, Bishop Brent was on the Opium Commission for several years. Thus far, we have not been able to see our way to join the World Court. Advices from Washington intimate that the question of joining may be taken up by the present Congress, although it is doubtful. We did go into the Paris Peace Pact heartily, but that is not an international organization. It is really a Treaty.

The other book by Dr. Hudson, to which I referred, is really a revised edition of an older work. "The World Court, 1921-1931" is a very lucid and non-technical story of the origin, nature and work of the Court and has had a wide reading. (This is a third edition.) It is perhaps the most complete story of the Court that has been written in popular form and is of great value to students in schools and colleges who are writing essays on the Court or taking part in debates about it.

Frederick Lynch.

The Elder and the Prayer Meeting

(Read before Lancaster Classis by MR. WM. L. JACOBY, Elder from Eden Church)

I will begin my talk on this subject by asking the question, What has become of the weekly prayer meeting? I will not answer this question, but ask another question. Why have a prayer meeting? Because it is the spiritual Power-house of any congregation that has one. And if I were a Pastor I would have a mid-week prayer meeting and I would see to it that my Elder or Elders were present and take part in the meeting, trying at least to have them take part in prayer. You will pardon me for using my own experience. First, as a young man, to me the mid-week prayer meeting was the real Spiritual Food. Yes, I can go back to my childhood days in the small village in which my mother lived. The Lutherans had prayer meetings in the house and they were conducted by the Elders of the Church. The prayers of those fathers and mothers were so much in earnest that as a child I could feel the nearness of God to me. Then as a young man at the age of twenty I came to Lancaster to live. Having been asked to go to St. Paul's Reformed Church by a boy friend, I went. In those days the Churches all had mid-week prayer meetings. The bells would ring at 5 o'clock to remind you that this was prayer meeting night, and again at 7.30 o'clock they would ring, calling you to worship. And how the fathers and mothers of that day would come to prayer meeting. That in itself was an inspiration to me as a young man. Oh, I now see why the prayers of those fathers were so inspiring and a blessing to us, because they believed the words that Jesus said to His disciples, found in Matt. 18:19-20: "Again I say unto you, that if two of you shall agree on earth

as touching anything that they shall ask, it shall be done for them of My Father which is in Heaven. For where two or three are gathered together in My name, there am I in the midst of them."

I heard the Rev. Dr. Wilbur Chapman in 1896 tell his experience as a young minister in Washington, D. C., before an audience of 10,000 men. He said that when he accepted the call to Bethany Presbyterian Church in Philadelphia, one morning after Church service one of his Elders came to him and said, "Young man, you have undertaken a large work here. But I will uphold your hands in this work by praying for you." And only then it dawned on him that he had indeed taken a large work, and he also felt sure that he could not fail in the work so long as he had an Elder that would pray for him that he might be a success in winning souls for the Kingdom of Jesus.

Again, in 1905, at Baltimore, I had the pleasure of meeting Dr. Floyd Tompkins, that beloved man of God of the Episcopal Church, and from that day until his death he was an inspiration to me. About 5 or 6 years ago he was here in Lancaster, speaking at St. Paul's M. E. Church, and after service I went up to him and said, "Doctor, I want to shake your hand." Then I told him how I met him at Baltimore at the C. E. Convention and that I have been a friend of his from that day to this. He said to me, "Thank you, that is very kind of you; pray for me."

Our Master said, "If ye ask, I will do." Hear, also, what James M. McConkey says about prayer:

"It is a promise for our service. Concerning those things that only God can do we naturally betake ourselves to prayer.

For knowing that we ourselves cannot do them, we find our hope only in that asking which brings God's doing. But let us remember, too, that our own personal service, in the things which we can do, needs also that asking which will bring God's doing into it. Do we realize that everything we do needs to be saturated with the spirit of prayer, that God may be the real Doer, the real Worker in the things which we are busily doing? Yet this is a mighty truth: 'If ye ask, I will do', applies to your own service as well as your intercession for others.

"Have you ever toyed with the key of a telegraph instrument while the circuit was closed? If so you have noted this fact. On that key you may write a complete message, from address to signature. Upon it every telegraphic character may be perfectly formed; every condition of expert operating may be fulfilled. But it matters not how skillful an operator you are, so long as the electric circuit is closed, all your efforts are simply sounding brass and clattering platinum. Not a single spark of electric life do you transmit; not a single message of good or ill, of bane or blessing, is conveyed to the waiting listener at the other end of the line. Why? Because the battery is not working. And all your working is effort without result, activity without power. But now you open the little brass lever which connects your key to the battery hidden beneath the table. Immediately every letter you form thrills with life, every word you write flashes a living message into the mind and heart of the faraway receiver. Through your work, dead and mechanical in itself, the electric battery is now pouring

(Continued on Page 23)

Vol. CVI, No. 22

PHILADELPHIA, PA., APRIL 27, 1933

Whole Number 5323

Published every Thursday
at The Schaff Building,
1505 Race Street,
Philadelphia, Pa.

Reformed Church - Messenger -

(FOUNDED IN 1827)

The Board of Christian Education of the Reformed Church in the United States, the Rev. Paul S. Leinbach, D.D., president; the Rev. C. Clever, D.D., president emeritus; the Rev. H. J. Christman, D.D., vice-president; the Rev. Paul J. Dundore, Ph.D., recording secretary; Milton Warner, treasurer; the Rev. Henry I. Stahr, D.D., executive secretary.

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 1505 Race Street, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., *Editor-in-Chief*

The REV. A. S. BROMER, D. D., *Associate Editor and Secretary of the Department of Business and Real Estate*

The REV. AMBROSE M. SCHMIDT, D. D., *Assistant to the Editor*

Departmental Editors: The REV. THEO. F. HERMAN, D. D., The REV. CHARLES E. SCHAEFFER, D. D., MRS. H. W. ELSON, The REV. THOS. W. DICKERT, D. D., ALLIENE DE CHANT SELTZER, HELEN B. AMMERMAN, DR. W. EDW. RAFFETY

Editorial Contributors: DR. FREDERICK LYNCH, DR. WM. U. HELFFRICH, DR. GEORGE EZRA HUNTLEY, HUBERT W. PEET, HERBERT W. HORWILL

Business Department: GEORGE W. WADNER, *Circulation Manager*; MISS L. M. HARRIS, *Office Subscription Manager*

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE H. K. STRAUSS ADVERTISING SERVICE, Room 708, 1505 Race St., Philadelphia, Pa. All other communications should be addressed to 1505 RACE STREET, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

RESURGAM

Resurgam: I shall rise again. Why do I make this claim? Because I have arisen. Once I was not. Now I am. Once I was in the dark with no knowledge of the present or the future. My sensate life was only a vague feeling of comfort. Then came the light of day breaking upon my wondering eyes. I saw the world around me, my mother and my father, my home, the grass, the trees, the flowers, and beyond my reach, the clouds, the sun and moon and stars. At first there was no meaning in the scene. It was a pot-pourri of colors, lights, and shadows; a medley of sounds that left no definite impress upon my consciousness. Then imperceptibly the patterns of my mind evolved. Cosmos began to shine through chaos. At last I knew that I had risen from the lower to the higher, from the darkness into the light, pushed upward by an inner urge I could not explain, unsatisfied by past achievement, yet eagerly reaching forward, drawn by the promise of better things to be.

Those better things have come, in horizons that have widened, in experiences that have deepened, in knowledge that has increased, in friendships that have enriched my heart, and in victories over my lower self which have proved the reality of my resurrection. And so I climb the upward path. Slow though my advance there is joy in the adventure, for every day I am moved by the hope of rising on the stepping stones of all my yesterdays into a higher selfhood. Each dawn may be an Easter upon which the fetters that bind me in the tomb of sin and sorrow and disappointment may be broken so that my spirit, freed from the cramping walls which hold it down, may wing its upward flight and breathe its native air. Beyond the prosaic word that I have spoken is the baffling word that I would speak which ever eludes my tongue; beyond the lowly deed that I have done is the noble action I would perform. Cribbed, cabined, and confined, within this earthen vessel that I call myself, this body destined to fade as the flower of the field, there are promptings, strivings, strainings upon the leash that have no meaning unless I am right in my conviction that one day they shall be satisfied.

Resurgam—because Another has arisen, the Universal Man, the Type of all the ages, the Symbol of my purest thought and holiest aspiration. He died, and yet He lives. The rock-hewn tomb could not hold Him. Day by day His

living voice speaks to me in consoling accents, His all-inclusive mind seeks to think through mine, His gracious spirit would inform my every action. The measure of my resurrection is the measure of my response to His overtures of love. That He lives in me is my guaranty of immortality.

* * *

MISERS OR FRIENDS

II.

We may not be convinced, despite all the evidence heaped up during the economic depression, that an individual life built on self-seeking is built on sand. But surely those of us who have eyes that see must be convinced that a society built on self-seeking has no security whatever. For years we have tried so to build a healthy and just society. Our business men and our economists have assured us that everything would be well if only we could speed up our machines and produce more goods and accumulate profits. They showed irritation when we asked them to take account of the ways in which this speeding up was clawing at human beings, taking their strength, undermining their self-respect and separating them farther and farther into two classes, the very poor and the very rich. They told us to have faith in what they called economic laws. They promised us plenty and peace and brotherhood. These were all to come *after* we had improved our machines and given a more terrific speed both to them and to the labor of men. What the urging of the older economists meant in plain language was this: if you leave business alone, if you allow huge profits to pile up, if you make it possible to produce much goods, then we will have prosperity and we will begin to establish such a happy and just world as you have never dreamed could be established. Most Americans, most Church members believed this short-sighted, selfish policy would succeed. Even today some of us try to keep alive our faith in this economic nonsense, hoping against hope that some miracle will happen to turn our poverty into plenty and our cruel injustices into brotherhood.

Nothing has more effectively tied us to the fallacious thinking of the economists than the charity practiced by certain of the rich. We have been blinded by gifts, welfare drives, huge endowments. We have been so impressed by

the energy of the successful business man and the financier and by their enormous charities, that we have raised few questions about the foundation upon which their wealth was built. The superstructure was so fair and so colossal that we took it for granted the foundation must be good. We realize now that both foundation and building were cleverly camouflaged iniquities. Kreuger and Insull may paint their crumbling houses beautifully and for a while deceive themselves and others, but when the rains descend and the floods come and the winds beat upon these houses they must fall, and with them falls our faith in the old economics and in the kind of religion that blessed the old economics.

To change the figure, we know today that it is impossible to have brotherhood at the end of the road if we practice savagery at the beginning and at the middle of the road. If our chief aim at the beginning and at the middle of the road is to get rich, to heap up goods for sale at a profit, to win ease of life at the gambler's table, we will have the same aim when we get toward the end of the road. We are superstitious to believe that we will suddenly be transformed from wolves into sheep just because our wolfish ways have brought us a surplus of goods. If we want at any time to achieve brotherhood we must today, on this part of the road which we are travelling, desire brotherhood and practice brotherhood. "Be not deceived; God is not mocked." We cannot enjoy the pleasures of wolves without becoming wolfish in character. We cannot be wolfish in the factory and saintly out of the factory. A wolfish way of producing goods cannot issue in a friendly way of distributing goods. What we do at the beginning of the road and at the middle of the road, we will do also at the end of the road.

—F. D. W.

* * *

CORRUPTING THE WORLD

George Bernard Shaw has come and gone. Some felt outraged and maddened by his remarks; some were moved to admiration, even to increased idolatry; perhaps the majority had a good laugh. It would be true to say that there was a strange mixture of sanity and silliness in his remarks. One thoughtful commentator finds "behind all his flip phrases and verbal swings, which one can attack, the basis of keen analysis, which one can't attack." It would be wise, therefore, to sift the wheat from the chaff and learn what lessons we can and should from the incisive utterances of our often irritating but always interesting visitor.

Here is one of Mr. Shaw's pronouncements which certainly deserves to be remembered. Speaking to the American people, he said: "Formerly you were not able to affect public morals and public feeling on the other side of the Atlantic as much as you are able to do now, because you have an institution, a place called Hollywood, which has given you a tremendous influence throughout the world. . . . Hollywood is a center of an abominable moral propaganda. But this is not realized, because the moment you mention, apparently, to an American the word 'immoral', he immediately begins to think of ladies' skirts or stockings or something of that kind. *The real thing with which you are corrupting the world is the anarchism of Hollywood.*"

Mr. Eric M. Knight, the able cinema critic of the *Philadelphia Public Ledger*, says that if there has been any more just criticism of Hollywood in general than this word of Shaw's, he has not encountered it. So firmly accepted is the film immorality, he admits, that film critics do little to combat it. The writers on the movies are inclined to scramble around and record that this actress was most alluring or that scene most stirring, and rarely, says Mr. Knight, do they run off into a peaceful spot to consider the basic morality of all that is expressed in those stirring scenes. He therefore echoes with gratitude Shaw's definition of morality, because he is convinced that Hollywood's morality has not so much to do with sex appeal and all the rest of it as with a far greater immorality—an *immorality of logic and thinking, an immorality that warps and twists all life from its sane foundations and by its very repetition of falseness makes that falseness generally accepted as true.*"

In proof of this he cites the "high immorality" of the

film that the producers consider one of their most noble and praiseworthy efforts—"Gabriel Over the White House", which is the story of a President of the United States who became a much better President after suffering a very dangerous blow on the head. Mr. Knight feels that this picture is "one of the most dangerous pieces of immoral thinking yet released to millions of people," and it deals with a subject upon which the makers had no vital knowledge. It shows how the President solved world problems by the rather asinine method of parading a fleet before delegates of other countries; declaring that "men who live on this continent between the Canadian and Mexican borders are—through some unexplained and mysterious act of Providence—the only ones fitted to rule the destiny of the world"; therefore that the logical answer is that all nations should pay their war debts and cut down their navies, while America should build a bigger and better one. He says truly that such a film may lead millions of people to believe that the international mess now worrying the world can be settled by one nation acting as a bully, insulting all the other nations, and subscribing to the theory of the superiority of one race over all the rest. And it is a fact that when we have millions of people believing such rot, we shall have them demanding settlement of international problems by this method. As Mr. Knight took part in the World War and found it "about as highly pleasant as living for several years on a garbage pile," he considers the war method of settling such controversies a rather obvious failure. Mr. Walter Lippmann also aimed his pointed pen at the insidious ideas of this picture and recommended that Hollywood would be less dangerous if it hurried back to stories of sex appeal, in which field any sane person admits its thorough familiarity.

Of course, this is only one of the patent tendencies of the screen to befog sound thinking and to mislead the public. We have long felt that the atrocious views on marriage and the home, which are continually presented in the scenarios, constitute one of the most perilous influences in modern life. It is a shame that the young people, not only of our nation but of the world, must be subjected to what Mr. Shaw has correctly called such "abominable moral propaganda."

Not only religious workers and teachers of youth, but surely every parent in the land, may profit by this terse statement of Mr. Knight:

"All over the world we see the spread of false doctrines from Hollywood, and the toiling millions, uneducated to the point where they can think clearly and refute sophistry, accept them as just. They marry the way film characters do and struggle along in misfit lives. Young men subscribe to the Cagneyism that young women are enthralled by a sock on the jaw; young women drift into the belief that if you can look like Marlene Dietrich the problem of existence and your duty to the community is fulfilled. The solution of it all? The trouble is that the intelligent populace finds its interest in books, concerts, plays, and generally is content to stay away from motion pictures. Of the many keen minds, Shaw is one of the few who recognizes the enormous power of the new screen method now so evilly handled. He recognizes that a book is an influence only in a small sector—a film carries its morals and ideas into every corner of the earth, preaching its dopy doctrines in far countries."

* * *

HERESY HUNTING

A valued correspondent wants to know what the MESSENGER thinks about Professor J. Gresham Machen's attack on Mrs. Pearl S. Buck and the Presbyterian Board of Foreign Missions. Well, we think it is one of those regrettable things of which perhaps the less said the better. We may give Dr. Machen credit for entire sincerity as well as exceptional ability. Nor do we intend here to question his orthodoxy, though the orthodoxy of literalists should never be taken for granted and usually has serious flaws. What we admire least about the Professor is his spirit. He never seems to be happy unless he is trying to throw somebody out of the Church. He is so busy proclaiming that others are not good Christians that he appears to have no time to examine, in all humility, the state of his own heart. Just now he seems intent upon recreating the Board of Foreign

Missions in his own image and after his likeness. His idea of the best observance of Holy Week was to attack those who, according to his idea, are not "Bible-believing Christians". All heretics must be driven out; and heretics, we fear, are all those whose views are different from the views of Dr. Machen.

We hold no brief for Mrs. Pearl Buck, who has shown that she is abundantly able to speak for herself. We need not agree with all her opinions, but surely we can admire her keen and penetrating intelligence, her splendidly objective appraisal of the missionary situation, with its assets and liabilities, and the courage as well as charm of her presentation of this cause to which she has given so much of her life. We venture the belief that it would be a real calamity to the cause of Foreign Missions in all the Churches if the resignation of so valuable a friend of the work were forced by such a shortsighted campaign of heresy hunting.

* * *

AN UNFAIR COMPARISON

We could not help overhearing the conversation of two laymen of considerable prominence, who were comparing the remarkable sermon preached by a distinguished minister, Dr. B., and the sermons preached by their own pastor. It so happens that we knew not only that Dr. B. has very little to do in recent years except to preach sermons, and that the particular sermon which these laymen had heard him preach was a "pet" which he had been perfecting for some years; but also we happen to know something about the requirements in that particular parish, which are forced upon the minister largely because of the unwillingness of his members to give him the assistants he needs or the disposition of his officers and people to help him in the work of the Church themselves. We have often marveled at the ability of that pastor to meet the strain which is put upon him in the way of "serving tables". If some of his sermons seem inadequately prepared, we can quite understand why this should be true. But it does seem a pity that so few of his people appreciate how much overworked he is.

A New York minister, Dr. Banning, is quoted as saying: "The multitude of duties forced on a modern city minister makes him feel more like a bell-hop than a prophet." Do you have any idea how many bells ring in a parish of 1,500 people in the course of a week?

* * *

NUISANCE LETTERS

Don Rose writes in the *Evening Ledger* some interesting paragraphs about the rubbish in one's mail and the increasing complaints of suffering victims. It is perhaps inevitable that many worthy causes and institutions should become well-nigh desperate in times like these, and as a result be willing to resort to unusual methods in order to replenish their depleted treasuries. Mr. Rose refers particularly to the "nuisance letters" enclosing merchandise, which the victim is supposed to pay for or return. Some send cheap handkerchiefs, some neckties, some tooth-brushes engraved with your initials, etc. The senders seem to act on the presumption that the man who receives the package will feel like "a cheap skate" if he doesn't buy it or pay for it rather than take the trouble to repack it and return it at his own expense. Mr. Rose says that a thoroughly worthy institution has been annoying him all winter in another fashion. A little subscription book was sent to him, with the suggestion that he might sign for a suitable contribution. He lost the book, and now he shivers at the sight of the morning mail, dreading to find that he may be sued for it. He wonders whose idea it was, anyway, to send him the book in the first place.

Some folks have no idea of the extent to which many people today are being bothered with all sorts of such appeals. It is more than an annoyance; it is rightly regarded by some as an injustice and even an outrage. At any rate, it is a form of extortion which should not be practiced by those who do straightforward business in straightforward fashion; but even religious organizations have been known to brandish a symbolical club over the heads of unwilling or over-burdened contributors.

THE UNPARDONABLE SIN

Just as a sick person can drift so far in his illness that there is no hope of recovery, so is there a despair in the minds of many that there will be no improvement in our material and social conditions. They ask, "What is there to make things better?" Have men strayed so far from God that faith and hope are lost? That is the serious question confronting civilization. When men lose faith in the possibilities for human betterment, a mortal illness has attacked the race.

Blasphemy, hardening of the spirit against the Holy Ghost, Jesus told us, is the unpardonable sin. He promised that if he would go away he would send the Holy Comforter, even the Spirit of Truth. Therefore, the unpardonable sin is *hardening the soul against the Spirit of Truth*. It is that light that dispels the darkness of superstition, the vanity of fear, and the falsity of error. The simple truth is an unconquerable power. The Spirit of Truth is the divine bearer of freedom. For man to drift so far from God that his spirit is hardened against His Holy Comforter, or that he has failed to let His healing understanding bind up his wounds, has endangered, in so far as all men are affected, the betterment of the environment of mankind and the salvation of his own soul.

Faith in God indwelling in His universe, the hope that His kingdom is coming in happier conditions for all men, and the love that serves to realize that hope, are the way to a fuller joy to the sons of this world. There is wailing and gnashing of teeth throughout all the earth. They that have caused that grief must through divine justice depart into the outer realm of darkness. Their sin against civilization, through selfishness and deceit, is unpardonable.

J. FRANK KAUFFMAN.

Hollidaysburg, Pa.

* * *

EDITORS ADDRESS LADIES OF THE D. A. R.

At a significant gathering of the editors of many of the outstanding religious journals of this country, held in Washington, D. C., last week, the following letter, unanimously and enthusiastically adopted, was sent to the President-General of the D. A. R.:

"The Editorial Council of the Religious Press, representing the Church press of the Protestant and non-Roman Catholic religious bodies in the United States, now in session in the city of Washington, sends fraternal greetings to the Daughters of the American Revolution, now holding their Continental Congress in this city. In sending this word of greeting to the women of the D. A. R., we wish to express our appreciation of the invaluable service to the nation and the world that can be rendered by a great patriotic organization such as yours, composed of able women whose loyalty to the traditions and genius of our nation is equalled only by their keen interest in the perplexing national problems of today. It is because of our appreciation of the influence on public opinion that it can wield, that we view with some apprehension some of the statements made by your leaders and positions taken by your Congress, as reported in the public press.

"While we realize that the subjects on your agenda are entirely a matter for your own decision, yet we regret the apparent preponderance of your concern with purely domestic matters when so many important international and world-wide problems are pressing for solution. We should like to see your concern for an adequate national defense matched or overshadowed by a demand for limitation and drastic reduction of world armaments by international agreement. We should rejoice if your plea for the suppression of Communist agitators in this country were paralleled by a protest against the private ownership of the munitions industry, thus enabling individuals to profit by the fomenting of wars and rumors of wars. We should hail with pleasure a firm stand on the part of your organization for the permeation of our national policy with the spirit of the Kellogg-Briand Pact of Paris—that war as an instrument of national policy may be relegated to the history of past ages, along with feudalism and slavery.

"May we, in all friendliness, beg you to adopt a broad, liberal, forward-looking policy in these matters, recogniz-

ing that the United States of America is not a separate, isolated entity, but a member of the world family of nations, and that the solution of our present ills depends in large measure upon our friendly co-operation with the rest of the world?"

This letter speaks for itself, and we need add no comment, because we believe our readers who know the urgency of this hour, so fraught with destiny, can see for themselves its deep significance. No people in the world should be more influential in "the war against war" than the mothers, wives, daughters and sisters of men. It has always been a tragedy when the women of the world have promoted the theories and practices which make for war, and have intensified the false nationalism which makes peace impossible. We covet for all our patriotic organizations the ability, today of all days, to "see things steadily and see them whole."

* * *

The Parables of Peto the Penman

THE PARABLE OF THE EXPLOSIVE NEWS-STAND

Never heard of it? Which, the explosion or *that* kind of a news-stand? Well, you naturally don't hear the detonation; all you see when you approach one of these newspaper and magazine kiosks are the component parts of such an explosion, scattered all over the map of the display racks. It strikes the average superficial observer that some one

placed a bomb under a feminine Turkish bath establishment or the atelier of an art school, and that the newspaper photographers happened to be present at the moment. It's getting worse—and it's pornographic, which is the polite name for obscenity.

Now it's useless to empty our vials of wrath upon the various news agencies for the display: they vend what the public seems to want. The modern man appears to relish this sort of thing. Much might be said for the healthy frankness of this age and generation—provided it is *healthy*. But it strikes us that we are rapidly moving to, and headed for, the Greek decadence of which Paul speaks in the last part of Romans I. Something went wrong in Eden; and while we do not agree with the fanciful interpretation of the Fall, nevertheless the crude and rude garments that had their origin in sin, then and there, are still needed to keep us clean-minded and pure of speech and honorable in act and deed.

"Then and now." And yet, do you older people recall how crude were the morals and speech of 50 years ago? The Penman hath pursued this subject in a work on the Pennsylvania Germans, and he was certainly not edified by what he read. However, that does not explain nor justify the ballyhoo of the modern magazine illustrations. This generation is sophisticated, and we know not how to combat the salacious unless it be to ignore it and to talk very plainly to our children and warn them against the penalty all of us have to pay for the infringement of any law of nature, or morals, or good taste. After a lapse of two thousand years it still holds true, "Blessed are the pure in heart, for they shall see God." The hardest lesson about it all is to learn not to be cynical. That is the moral of the explosive news-stand.

Technology or Technocracy?

DR. R. C. SCHIEDT

The characteristic signature of the modern age may be expressed by the most frequently heard phrase: "I have no time." Everywhere, on land, in the air, above the air, on water, below the water, haste and speed are the driving forces determining man's greed for progress; it is the juggernaut which is gradually dragging not only individuals but whole nations under its crushing wheels. We seem to have no longer time for intrinsic reflection upon ourselves and our work, not directly connected with speeding contests. But haste and speed are no longer means to an end, they have become ends in themselves. The soul is starved, true cultural progress ceases.

Is this the gift of the machine age, a present of the departing Greeks? Surely not. Progress in the technical arts, if rightly understood and properly used, should give the individual more time for self-culture, for self-reflection. For, technical progress makes the individual more and more independent of time and space, removes the impediments and drudgery of everyday life and lifts the burdens from every vocational task. Unfortunately, we have not yet become masters of the machine, on the contrary, the machine has mastered us, because we do not understand it. Hence the much heralded word "Technocracy," which literally translated means "Rule of the Machine," while the only rightful word "Technology," as applied to the science of industrial arts, reveals the "Logos" or inner meaning of the machine age. If technical progress is paralleled by cultural and spiritual retrogression, it is the fault of our own insufficiency. Not a moratorium of technical progress can remedy the evil of depression, only the rebirth of the inner man, the constant reflection that man does not live by bread alone, but also and more truthfully by the finer things of the spirit.

It is a grievous error to maintain that

IF!

If everyone who thought a kindly thought,
Or felt impelled to speak a word of praise,
Or pledge his loyal Love, would
DO IT now,
How bravely we would face the dreary days!

—Grace Harner Poffenberger.

we are approaching a period of cessation in the progressive manufacture of machinery. The inventive mind of man is ever on the outlook for new fields of conquest; one new invention is immediately followed by a host of superior inventions; only the annihilation of the race will stop this progress. Nor is the machine the enemy of man as is frequently assumed, because it apparently makes human labor superfluous. On the contrary, in conformity with the divine injunction: "Replenish the earth and subdue it", all constructive mechanical inventions are a blessing to man, if we would accept the world-embracing possibilities of the divine purpose. And if it is argued that almost every constructive invention also conceals concomitant destructive potencies, we are reminded of another very profound statement of Holy Writ speaking of the "tree of life also in the midst of the garden and the tree of knowledge of good and evil," the real Magna Charta of human freedom. For, freedom is based on choice, and progress in the consciousness of freedom tells the story of human culture and civilization.

Whether symbolical or actual, the old Adamic challenge, in the midst of plenty, is today more than ever disturbing the

equilibrium of the world's oscillating stability. A period of unprecedented material prosperity had warped our judgment; things material were no longer means to an end but ends in themselves. However, to the spiritually minded, all constructive inventions are revelations of the divine purposes, whether they are automobiles, flying machines or radios; they are not ends in themselves, but only means to annihilate space and time for the purpose of promoting a closer fellowship among the nations of the earth and thus bring about the realization of St. Augustin's dream, the descent of the city of God upon the institutions of men. The time will surely come, when return trips from continent to continent may become a day's journey, and a world-wide exchange of the highest cultural values will usher in that state of peace and good will for which Kant pleaded more than a hundred years ago in his noted essay, "Zum Ewigen Frieden."

Hence, to the spiritually minded haste and speed become the chief means of progress in the consciousness of freedom; the machine will no longer be the master of men, but the spiritual agency, that will liberate all the benighted races of mankind. Here, I take it, lies the mission of the League of Nations. Instead of futilely haranguing about military disarmament, let them organize new armies among the millions of unemployed to be sent to the undeveloped regions of the earth to bring health and physical comfort to the millions, who still live amidst distressing conditions of squalor and filth, and to open new resources and opportunities for dignified human occupations, and with them new markets and new distributions of goods. In other words, let the "Rethinking Missions" become a world-wide movement of the application of the latest and best inventions to the liberation of men from all forms of thralldom, and progress in the consciousness of freedom will advance by leaps and

bounds, carrying its motive power of good will among men by men of good will unto the uttermost ends of the earth and preparing the way for that brotherhood of man, which has been the goal of well nigh two thousand years of Christian preaching.

Technocracy, or the rule of the machine, will then be redeemed by technology, or the science of the service of the machine, the ultimate goal of which is the spiritual fulfillment of the divine command: "Replenish the earth and subdue it." The time will come, when flying machines will be made absolutely safe and their speed increased to the limit of human endurance, so that commutation between continents may be as easy and as comfortable as it is today between city and suburb. Speed not as an end in itself, but as a means of procuring honest labor throughout the week and throughout the year and an equivalent compensation for every able-bodied man and woman in the world, entirely induced, not by the obsolete and selfish urgency of competition, but by the divine spirit of co-operation. Gradually an equalization of wages and uniform stabilization of monetary values would follow. Self-denial and sacrifice would become not merely individual but national ideals of highest attainment, without interfering with the individual's ambition for self-improvement for the sake of rendering the most efficient service to humanity.

Utopian? Not any more than the creation of the Apostolic Commission, which eventually conquered Rome and is still spreading light throughout accessible and inaccessible human habitations. Impossible? Not any more than the marvelous invasion of the stratosphere or bathosphere. But we should profit by the lessons from past experiences and send as delegates to the League of Nations not only ultrachauvinistic statesmen and politicians, who utterly lack the co-operative spirit and make confusion more confounded, rather men of vision and large experience in the mission fields, and with them the inventors and explorers that have labored for the permanent good of all humanity.

The so-called ferment of the present day is not a new phenomenon. Thomas More's "Utopia," published in 1516, is the literary document of the profound social ferment that flared up during the age of the Reformation; it is the first socialistic program, presenting a scathing criticism of the ills of the past and sketching an ideal picture of a new and better life. It cites private property as the cause of all the evil in the world. Under its domination money has become the measure of all things for all men, and it is considered just that the bulk of good things should belong to only a few, while the masses lead an absolutely wretched existence. In vain are new laws introduced to remedy the evil, but the harm they do outweighs the good they enact. Therefore More suggests in his "golden booklet on the Best Constitution of the Commonwealth and on the new island Utopia" a method, not merely for the mitigation of this pernicious social disease of superabundance on the one hand and of want on the other, but for its permanent cure. The remedy is Communism, a practice carefully regulating the production and distribution of all goods in strict accord with the needs of the community, where in peaceful co-operation individuals unite into households, households into communities, communities into federal states, each unit choosing its own administration.

Thomas More's Utopia found its realization in the peasant revolts, on the one hand, and in the communistic orgies of the great centres of industry, which became the scenes of that terrible tragedy Robert Hamerling in his colorful and thought-provoking epic, "The King of Sion," has made a true mirror of our time. What we witness today in Soviet Russia is merely the exact repetition of what happened in 1534-35 in the city of Muenster in Westphalia,

a communistic urban community, ruthlessly destroying every trace of private property, upholding a communistic ideal that not even recognized the foundation of all domestic stability, the sacred bonds of matrimony, but undertook to regulate it by laws. Although this grandeur which the roaming journeyman tailor Jan v. Leyden as king of the Sionitic realm displayed

THE DRAMA OF ETERNAL DAY

By Rev. Wm. Francis Berger, D.D.

The day has almost faded from the sky
And shadows here and there, like giants, lie
Outstretched upon their gory couches spread,
Athwart an arching sapphire bed,
Where stars are creeping, gold and red,
Through twilight's vibrant mantle, far and high!

A silence deep and solemn shrouds the glen
Where whispering birds have haunts away from men,
Their babbling creeds and noisy ways of life,
Away from angers, hates and strife,
Within a nook where love is rife
And sacred peace pervades the place, as when

An holy calm once brooded o'er the earth,
While shining spheres flashed out in pristine birth,
On orbits set to music's softest strains;
As Time swept on with endless trains
Through worlds afar and airy lanes,
To stir the measures of a fruitful mirth!

Then fields and hills were laughing loud and long
And streams and rivers flowed in ceaseless song,
And suns baptized each day with cheering lights
And silvery moons kept watch o'er nights,
While Life marked out its wondrous sights
From every chamber of the Cosmos flung!

Such were the happy hours that sped away
In that far-off creative, natal day
As sky and earth were cradled to their rest;
While guardians from the topmost crest
Of boundless SPACE with hungry zest
Watched o'er the ELEMENTS that ceased to play!

But God Himself sat on His Throne of Gold,
And viewed the UNIVERSE in Beauty's mold;
Then spoke He words of His Redemptive Plan—
That Love and Life had ageless span
For all of Good and Peace to every man,
Whose Comradeship with Him would ne'er grow old!

did not last long, all the potent forces of the times, the good as well as the bad, gathered within a few months in Muenster, thus furnishing a complete portrayal of the political, social and religious conditions of that period of the Reformation. They were, indeed, not the forces playing on the surface, but such as break with elementary violence, like volcanic erup-

tions, forth from the deeper recesses of life. As in the life of the individual man so there arise also during great epochs of the history of the race elementary forces, active beneath the conscious life: impulses, passions, obscure emotions, feared by some as beastly, nay demoniacal excesses, to be combatted, while others hail them as the true revelations of life, as the expressions of divine power, eternally creative in man. They are the instincts of life, which remain the same through all the changes of cultural values, and, after a cataleptic period, awaken again to new life. Thus the struggle for economic existence, fought so furiously during the 15th and 16th centuries, first between city and country, then between the old city nobility and the new arrivals from the country, still later between the masters of the Guilds and the wealthy patrician families and, finally, between the masters and proletarian artisans, has in our day been reawakened to a new and much more strenuous intensity between the classes and the masses, between capital and labor, between manufacturers and trade-unions.

And as these reformatory and revolutionary movements of the 16th century culminated in the devastating catastrophe of the Thirty-years War so the economic upheaval, caused by the introduction of mass production through machine labor, finally precipitated the World War which threatens to become another Thirty-years War. The price of bread has from times immemorial determined the movements and migrations of individuals as well as of nations. But since man does not live by bread alone, all economic revolutions are at the same time religious revolutions. In the days of the Reformation the very air seemed to be filled with religious ferments as witnessed by the numerous new sects and brotherhoods which suddenly arose challenging the Church to a life-and-death-combat that ended in an unparalleled human carnage, compared with which the torture of the early Christians in the time of the Roman Caesars was but child's play. Similarly in our day men turn from stocks and bonds, which have failed them, to the eternal verities either to find in them new hope and new courage, or to abandon them altogether and turn to atheism as the panacea for all the ills man is heir to.

Soviet Russia adopted the extreme form of radical Communism, abolishing individual sovereignty and making the state its sole authority and its God. In reality the machine became the supreme ruler and the individual its abject slave. Here Technocracy, in the literal sense of the term, holds sway, the machine is an end in itself and human life of no value whatever; millions of men, women and children have been and are still being offered to this Moloch, and the so-called civilized nations look on complacently, satisfied, if they can procure the bulk of the Russian trade, to increase their export and thereby relieve unemployment at home. But as long as the League of Nations connives at the intrigues of Bolshevism all the efforts of international statesmen, bankers and industrialists to remedy the universal economic slump, will be in vain. Only a concerted unselfish determination on the part of the great Powers to organize their resources and their unemployed manhood in behalf of a world-wide development of hitherto unproductive lands and races will eventually stabilize economic conditions. Technology, i. e., the science of the industrial arts, with its multitude of inventions as means to the end of liberating humanity from machine slavery, will lead to a steady progress in the consciousness of freedom and, with it, to the ascendancy of the finer things of the spirit. Then tariff walls will fall and wars and bloodshed will be no more. The City of God will descend upon the institutions of men.

Lancaster, Pa.

What Does the Outsider Expect of the Church?

(Preached in the Fourth Reformed Church, Harrisburg, Pa., by E. B. ROMIG)

Tonight there is a stranger in your Church; there was another here this morning. Next Sunday there will be still others. All are looking wistfully at you because they expect something of you. Like the man of Macedonia they want you to help them. Many Church members never stop to think that they owe a duty to persons outside the Church or that outsiders expect anything of them.

But in every city there are hundreds of people hoping to find help in the Church. The Church will never win as many converts as it should until it begins to assess the mind of the outsider in order to fill the wants of his longing heart.

The man outside the Church breathes an air totally different from that which is in the Church on Sunday. Let us look for a moment at his environment, for from that we may judge his need. For one thing, his daily environment is materialistic. He spends his working hours in pursuit of food, clothing and shelter. He is after money. He thinks in terms of merchandise, buying, selling and profits. The spiritual life has no room here. Another characteristic of his life is that it is competitive. There are just so many places of importance and many are pushing ahead into them. There is just so much business to be done and each corporation is straining to secure it. The law of this life is the law of the survival of the fittest, the law of the jungle. There is no ideal of disinterested service here. But his environment is not only materialistic and competitive; it is also impersonal. He deals with things, not people, with wood, stone and steel. People are hands to be secured at the market rates and discarded when no longer needed. Business is done by charts and graphs. Percentages, turnover and gross profits are all figured coldly on paper. People are laid off without animus, impersonally. It is things, not people that really count with environment. There is none of the New Testament in it. These then are the factors that make up the environment of the average stranger within your gates.

He turns to the Church for something different. He looks at you hoping to find something better. What is it then that he wants? Just the opposite of his daily grind. If his normal environment is materialistic, he expects to find in Church the world of the spirit: if it is competitive, he wants to hear in Church something about service, not for profit but for its own sake. If his environment is impersonal, he wants to hear that the only valuable thing in this world is human life. In a word, when he drifts within the portals of your Church he is seeking God.

Let us consider next then just how the outsider expects to find God within His Church. First he hopes to find God in the people of the Church. It is not enough to say that Church members are to be smiling, friendly folk. That is good so far as it goes, but it does not go deep enough. He expects to find people who believe in something. Thousands of our contemporaries are so shallow because there is nothing that they reverence. They had one set of opinions last year, another today, and next year they will have still another. The non-Churchman finds refreshment and healing in meeting people who have settled foundations upon which they are building their lives; convictions about God and man and duty which are solid and eternal and upon which a man can take hold. In the Church, if anywhere, there should be people who in the midst of this shifting world know whom they have believed and are persuaded that He is able to keep that which He has committed unto them against that day.

But a man ought to be able to find God not only in the people of the Church,

but also in all its organized activities. A Church differs from secular organization in that its only purpose is the service of God and His glorification forever. The Church's business is not entertainment. The moving picture halls and the theatres and the opera houses can do that much better than the Church can do it. A meeting of Church trustees is not like a meeting of the Board of Directors of a business corporation. Church Trustees and Deacons are Ambassadors of the Most High. A meeting of the Young Women's Club or the Men's Society or the Women's Auxiliary is not a lodge meeting. The purpose is loftier: it carries a mandate

in Church on Sunday, where can he find Him? This is the Church's opportunity. It is well worth while for all who participate in the services of worship to put into it their best. It is time well spent for the choir, for example, to perfect anthems, to polish phrases, so that on Sunday when the Church is full of worshippers the music may reach the porches of the ear trailing clouds of glory. Even the ushers whose importance is often overlooked are more than mere ushers in a theatre; on Sunday in the Church they carry commissions as soldiers of Jesus Christ. Woe unto the people then who let a stranger shut the doors of their Church behind him on the Sabbath Day without a new candle lit and burning at the altar of his heart.

Now in considering how an outsider in his search for God may haply find him in the activities of the Church, mention must be made of the preacher and his contribution to this search. What must the preacher be if the stranger who looks up into his face is to find God there? It is easier to say what he must not be. He is not to be an essayist. The essays of Montaigne and Hazlett and Emerson and Stevenson are better than the average preacher has time to write. He is not to be a pedagogue. There are professors in the schools and colleges better versed in history, psychology and economics than the best minister. Neither must he be a newspaper editor. People read the news daily in the morning and the evening papers: they are familiar with the divorces, murders and scandals which have recently occurred. It is not the minister's business to mention them again. No, the minister has only one task to do, to declare the unsearchable riches of the Father. That is a business great enough to tax the whole strength and challenge all the energies of any one man. Let him give all his time to telling us whether or not there is a God. And if so what kind of a Person is He. Is God seeking man like the woman looking for a lost coin? And if God is seeking man, just how is He doing it? Let him tell us this. Let the preacher also tell us, if he can, whether there is any meaning in this routine existence of ours, this life that is rounded with its little sleep, its little eating, its little toil, its little play through every day, seven days a week, 365 days in the year, in spring, summer, autumn and winter, until finally death grits his holiday and touches us with his icy hand, leaving in his wake nothing but a solemn stillness. Let the preacher explain to us these mysteries, so that when we leave his presence we may walk with brave step, shining face and a heart filled with unearthly music. Now it must be admitted here that the preacher having declared Jesus' way of life to his hearers, his is not the responsibility for the fruit it is to bear in the human heart. That is in Hands other than his. For Jesus' descriptions of God and man and life do not always appear to be true to those who are playing in shallow water, with too much money, too little responsibility, too much excitement. But it is one of life's surprises to see how Jesus' ideas come home to people as great truths sooner or later. When men have to do business in deep waters, when they lose money, health and self-sufficiency, the jagged edges of reality, then they see an amazement that this is exactly the kind of universe which Jesus said it was. They see then that God must be as good as Jesus; that man has a nature just as He defined it; that the laws which govern life, visionary as they may have seemed before, are exactly what Jesus declared them to be. The preacher need but cast his bread upon the waters. He can count upon the fact that it will return unto him again after many days.

RAYMOND ROBINS

(An Appreciation)

(The following lines were written on hearing Raymond Robins in the "Men and Religion Movement" more than twenty years ago.)

In thoughtful moods I've often wished

That I had lived long years ago,
When He was clad in human form
Who came the way of God to show;

That I had walked with Him about,
And talked with Him of heavenly things;

That I had seen Him face to face,
And known the joy such vision brings.

Oh, how my heart would laugh and sing,

While life would grow both fine and sweet,

If I might with Him humbly stand,
Or sit—His loved one—at His feet!

But this I know—His word so tells—
That He within us doth abide,

That even now He walks with us,
And in our very hearts doth hide!

And while the days pass swiftly by
He makes us more like Him to be,

So that our brothers, in our eyes
And our rapt faces, Him shall see!

* * *

And so I saw, when late mine eyes
Beheld that man of lofty speech,

Who spoke to us of social need,
I saw the Master—heard Him preach!

G. S. R.

from the Infinite that His Kingdom may come on earth as it is in Heaven. The Church School convenes not to teach rhetoric or physiology or economics but to develop character and to reveal a Kingdom not made with hands, eternal in the heavens.

Among the activities of the Church, not the least important, are the services of worship on the Lord's Day. These present the Church perhaps its best opportunity to help the stranger in the pew. What an opportunity you have here to show him God. If you do not tell him about God on Sunday, nobody else will do it during the week. The newspapers haven't mentioned the name of God to him; his friends have not once brought Deity into their conversation from Monday to Saturday; the magazines he has picked up to read have been strangely silent about a Providence that rules the world; the radio has many themes but God is seldom one of them; the moving pictures are now talking but they do not talk of God.

Hence if the God seeker cannot find Him

Great is the opportunity of the preacher in a world like ours. What an opportunity also for the Church! For the world is sinful and needs to be saved. It needs the Ten Commandments, "Thou shalt love the Lord thy God with all thy heart." It needs to be asked again the question of Micah, "What doth the Lord require of thee but to do justice, to love mercy and to walk humbly with thy God?" It is sinful and needs again the promise of forgiveness as spoken by the prophet Isaiah, "Though your sins be as scarlet, they shall be white as snow. Though they be red like crimson, they shall be as wool." It must bow again before the benediction of Jesus to the poor woman of long ago, "What, have none condemned thee? Then neither do I condemn thee. Go thy way and sin no more."

The world, moreover, is mercenary. It needs to be asked what it shall profit a man if he gain the whole world and lose his own soul. It must continually be urged to lay up for itself treasures in heaven where moth and rust do not corrupt nor

thieves break through and steal. It must be reminded that life is short, that "all flesh is as grass; in the morning it groweth up and flourisheth; in the evening it is cut down and withereth." Christians need not fear that religion will ever perish from the earth, not so long as death stalks ominously among us and we die as one has said "with ghastly punctuality." We need never fear that preaching will be outgrown either. For on the earth's last day, as a good man once declared, "the rays of the setting sun will fall upon this cooling planet and upon the face of a man steadfastly engaged upon the foolishness of preaching."

The world is not only sinful and mercenary, it is also weary. It is a battered wreck and needs rest. It requires the promise of Isaiah that "they that wait upon the Lord shall renew their strength. They shall rise up with wings as eagles. They shall run and not be weary. They shall walk and not faint." It still needs the God of the 23rd Psalm, "The Lord is my Shepherd; I shall not want. He

maketh me to lie down in green pastures." It needs to hear a voice saying, "Come unto Me, all ye that labor and are heavy laden and I will give you rest."

Finally, the world is sad. Its face is lined with sorrow and gray with suffering. Its eyes are dead with the horror of the red sights it has looked upon. The world has passed through the waters of great tribulation; it needs comfort. "Comfort ye, comfort ye, my people," was the need which the prophet Isaiah felt for his generation. It is the need also for ours. Twenty ages ago, the Son of God looked with a great compassion upon the troubled multitudes on the shores of the Sea of Galilee. He said to them then what He is saying to us now, "Let not your heart be troubled. You believe in God, believe also in Me. In my Father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, that where I am there you may be also. Let not your heart be troubled, neither let it be afraid."

Facts and Meaning of the German Revolution as Seen From a Neutral Point of View

PROF. DR. ADOLF KELLER

Just as during the war, the world is once more menaced with the danger of being lured into the poisoned atmosphere of a propaganda of lies and hatred which are a threat to international peace and especially to the friendly relations of the Churches. Once more it is therefore the duty of the Christian conscience to consider an entangled situation in the cold light of real facts before forming hasty judgments.

The undersigned is therefore trying to give here to the friends and promoters of international peace and of that fellowship which is represented in our ecumenical movements the following information in a spirit of justice and good-will and based on a personal visit to Germany at the outbreak of the German revolution, on a careful study of the German press and literature, and on numerous personal contacts with prominent Church leaders in Germany.

Public opinion in many countries has been roused first of all by distorted news on atrocities committed against the Jews. We have no reason to doubt the official declaration of the Government and the Church that with a few exceptions no atrocities happened and that in general order and security were guaranteed. The boycott of the Jews for one day was explained as being an answer to the propaganda of lies in other countries. The attitude of the Government towards the Jews must, however, be considered as one aspect only of the aims and meaning of the German revolution, the main features of which may be seen in the following points:

I. The German revolution is, to a large extent, the outburst of the popular feeling that in the last 15 years little has been done to secure real peace and to recognize justifiable claims of the German nation to an equality of treatment and international justice.

II. The revolution must be understood as the final effort of the German people to establish a complete national unity in the same way as France, Italy and other countries have already reached it long ago and with greater losses of life. Large groups opposed to the present tendencies of the ruling party are therefore willing to pay a high price for attaining that national unity and accept for the time being an abnormal situation which they regard as transitory.

III. One of the most important features in the German revolution must be seen in the struggle against the disintegrating influences of Marxism and Bolshevism which

A DIFFERENT DAY

Someone asked Dr. Cadman "What do you consider the best way in which to spend Sunday?" He answered, "Begin by making it different from every other day." He goes on to tell how that may be done. The picture he draws is alluring. Dr. Cadman says: "What does the modern Sunday give? Pause here and think. You see a diminishing attendance upon Church services, children ignorant of the most simple elements of Christianity, paganized crowds intent only on the gross pleasures of the flesh, accidents of all sorts of vehicles, jails crowded to the limit, and at eventide jaded muscles and irritated nerves. Thus, the day is done, and the work week begins in languor. Rest is a panacea for the tired body—peaceful, reflective rest, and God has given man a day of rest as a day of grace from his sentence to toil and sorrow. But more than rest is needful; man's spirit needs refreshment, inspiration, hopefulness and joy, and this the hour of worship should give."

were leading the nation to civil war. As it cannot be denied that the Jewish element played an important role in Russian Bolshevism as well as in the growing of German Communism and atheism, a good deal of the blamed Anti-Semitism and hatred finds its explanation in what is called the destructive and morally disintegrating influence of the revolutionary Jewish mind. The hatred against Jews is therefore not only to be understood as a form of blind race antagonism, which finds its parallel in the Negro problem of America or in the race difficulties of South Africa, but as a charge against a part of the foreign and recently immigrated Jewish element as being responsible for the lowering of moral standards in public life, on which quite a series of recent lawsuits have thrown a gloomy light.

IV. The building up of the nation is based on the idea of the "Total State", an ideal of a nationally and racially organized community to which all members of the nation and in all fields of public life owe allegiance and service even at the price of great sacrifices. The elimination of ele-

ments considered as dangerous for the new State, such as Marxists, Communists and Jews, is considered as a necessary administrative measure which finds its parallel in the Ins and Outs of changing administration in America. This change is at least partly to be explained by the fact that in many branches of public life, such as the press, theatre, medicine, and law, the Jewish element is so preponderant, at least in the North of Germany, that it is in manifest contradiction to the proportion of the number of Jews in the whole nation. These facts and their meaning must be known if one is to try to understand the policy of the State and its leading party, which evidently has led to a good deal of harshness and even injustice which must be deplored from a human point of view as has been frequently recognized by Church leaders.

* * * *

The Christian conscience feels more concerned with the question as to what attitude the German Churches are taking towards such an outburst of race antagonism and towards the social and economic ruin which is menacing the victims of the German revolution. (It seems, however, that the State is already trying to remedy by legal measures the fatal consequences of the revolutionary change in administration for the innocent victims.)

A considerable excitement is prevailing among the Christian people of other countries over the silence of the German Church in such a situation, and an open statement dealing with the moral and religious aspect of the whole problem is therefore expected from the German Church in many parts of the world. The explanation as hitherto given interpreting the persecution of Jews as an answer to an international propaganda of hatred against Germany is very widely not considered as sufficient, and further declarations are impatiently expected everywhere.

It has, however, been overlooked that a number of such statements from Church authorities have already been published. General Superintendent Dibelius in his sermon at the opening of the Reichstag and in his radio address to the American people has expressed the desire that the revolution may soon enter a new phase where justice and order for all will be established. It is hereby tacitly admitted that the actual conditions are considered as abnormal and transitory explosions of the revolutionary feelings of large masses. A more general statement from the German

evangelical Church authorities may presumably follow very soon the declaration of the conference of Roman Catholic bishops, with their cautious expression of sympathy with the innocent victims of the revolution and their appeal for justice and good-will for all.

In a published circular letter to the pastors, General Superintendent Dibelius has already stated that the Gospel does not preach hatred but love, that neither nationalism nor race, but the Kingdom of God, is the content of evangelical preaching, and that this must be above all political ideology, be it national-socialistic, liberal or conservative. If one keeps in mind what has been said under III and IV one understands, however, that the Church does not wish to stand aside in the struggle of the nation for unity, for the ideals of moral and political cleanliness and against the spirit of materialism and atheism which has pervaded large masses of the people under the late government.

Comparing the situation of the Protestant Church with the Roman Catholic

Church, it should not be forgotten that the Roman Church has its centre outside of the country and is therefore not menaced to the same extent as the Protestant Church with the prospect of coming entirely under the control of the State. This danger for the Protestant Church is no doubt one of the important aspects of the present situation and deserves the close attention of the whole Protestant world, which hopes that the German Church may keep its independence and liberty. The German Church Council, General Superintendent Dibelius, a large group of pastoral assemblies in Altona and Hamburg, the Church authorities of Hessen and Mecklenburg, have vigorously and distinctly claimed full liberty for the Church, which, however, is willing to take its full share in the struggle of the nation for unity and a higher ideal of life. A huge controversy between State and Church about the spiritual liberty of the Church in the midst of a nation is probably a much more permanent feature in the present rebuilding of a nation than the incidental outburst of race antagonism—

all the more as the Church has to defend her liberty not only against the claim of an omnipotent State but also against certain tendencies within the Church herself to bring her under the unrestricted control of the State in every field of her activity.

Being given the great difficulty of the German Church in the present situation, it is therefore wise for sister Churches abroad, before taking actions based on insufficient information or on a propaganda of hatred, to listen attentively to what the German Church is going to say in order to save her liberty of speech and spiritual life, which is the first condition for taking any action in regard to public affairs.

This statement is made in full sympathy with all those who suffered from a revolutionary change in the life of a nation, with unrestricted trust in the spirit of justice and love prevailing in the German evangelical Churches, and in unbiased desire to help the fellow-Christians abroad in their effort to understand the difficult situation with a full knowledge of the facts and their meaning.

Geneva, April 13, 1933.

NEWS IN BRIEF

MEETINGS OF THE SYNODS IN 1933

May 15, 1933, Pittsburgh Synod, Hungarian (7.30 P. M.), Homestead, Pa., Rev. Barnabas Dienes, 416 N. 10th St., Homestead, Pa.

June 5, 1933, Synod of the Potomac, Hood College (8 P. M.), Frederick, Md., Dr. Joseph H. Apple, president, Frederick, Md.

June 19, 1933, Synod of the Mid-West, First (8 P. M.), Gary, Ind., Rev. J. M. Johnson, Gary, Ind.

June 20, 1933, Ohio Synod, Heidelberg College Chapel (7.30 P. M.), Tiffin, Ohio, Dr. Charles E. Miller, president, Tiffin, Ohio.

Sept. 5, 1933, Synod of the Northwest, St. Peter's, Kiel, Wis., Rev. E. L. Worthman, Kiel, Wis.

THE RUFUS W. AND KATHERINE MCCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST FOR 1933

SUBJECT—"The Catechetical Manual" (Recently published by the Board of Christian Education).

LENGTH—Not over 3,000 words.

TIME—All essays must be received by Dr. Henry I. Stahr, Executive Secretary of the Board of Christian Education, by Children's Day, June 11, 1933.

ELIGIBLE—Any minister or member of the Reformed Church in the United States.

INSTRUCTIONS—(1) Sign essay with an assumed name, giving correct name and address in a separate envelope.

(2) Use one side of paper only.

(3) Manuscripts should be typewritten.

PRIZES—First Prize, \$75.00
Second Prize, \$50.00
Third Prize, \$25.00

BOWLING GREEN ACADEMY

This is a wonderful spring-like morning, and between the sunshine, the birds and the blossoms, all nature bids us rejoice. Even the morning brought us a contribution of \$2.50 and a letter expressing surprise that the completion of our fund drags along so slowly. We are nearing the \$400 mark and shall press on with a "thank you" for friends old and new. As we go to press we can report a total of \$393.50. This has been made possible by

gifts of \$2.50 from Rev. Wm. S. Gerhardt and \$2 from a Gettysburg Friend. Please send all contributions to Dr. Paul S. Leinbach, care of the "Messenger."

On Easter Sunday in First Church, Lexington, N. C., Dr. J. C. Leonard, pastor, 28 new members were received.

Easter accessions in Shiloh Church, Danville, Pa., Rev. Clark W. Heller, pastor, were: by confirmation, 23; certificate, 15, and reprofession, 4; total, 42.

In the Schaefferstown, Pa., Charge, Rev. A. J. Bachman, pastor, Easter offerings were: Church expenses, \$100; apportionment, \$40. Number confirmed, 14.

In St. Paul's Church, Lancaster, Pa., Dr. T. A. Alspach, pastor, Easter accessions, 71; communion, 1,203; attendance in S. S., 1,059.

In Zion Church, North Canton, O., Rev. Melvin E. Beck, pastor, the Lenten services were well attended. Accessions, 57; infant baptisms, 5, and 600 persons partook of the Easter Communion.

In the Telford, Pa., Charge, Rev. G. W. Spotts, pastor, services were well attended this Lent and Easter. Accessions, 15; 14 by confirmation and 1 by letter. Apportionment paid in full up to date.

In St. Stephen's Church, Lebanon, Pa., Rev. Pierce E. Swope, pastor, confirmed, 23; received by letter, 1, and received on Jan. 8, 5; total this year, 29. Extra offering of about \$75 for current expenses.

St. Paul's Church, Mahanoy City, Pa., has suffered a real loss in the death on Apr. 15, of Mr. Edward H. Scheirer, who for many years was helpfully identified with the work and worship of that congregation.

In Christ Church, Latrobe, Pa., Rev. Harvey W. Black, pastor, 19 members received during Holy Week: 12 by confirmation and 7 by certificate. Easter offerings, \$300.67. Holy Week and Easter Sunday services well attended.

In Zion's Charge, Greenville, Pa., Rev. Dr. Paul J. Dundore, pastor, Easter accessions, 54; 44 by confirmation and 10 by letter. A reception for the 63 members received during the year was held on Easter Monday evening.

In St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor, 13 members received: 9 by confirmation, 3 by letter and 1 by reprofession. Offerings, for current expenses, \$160.25; for apportionment,

\$132.38. All services well attended and a very large Communion on Easter.

In Trinity Church, Tamaqua, Pa., Dr. A. C. Thompson, pastor, offerings, \$432; \$266 for benevolence. 38 persons added (29 by confirmation). The Easter flower decorations were beautiful. The choir sang the "Seven Last Words of Christ." Large Communion.

Christ Church, Elizabethtown, Pa., Rev. L. C. T. Miller, pastor, received into membership on Palm Sunday: 13 by confirmation, 10 by baptism, 1 by reprofession and 4 by letter; total, 28. Two infants were baptized. Offerings: Lenten envelopes, \$156; duplex envelopes, \$190; total, \$346.

In Christ Church, Bath, Pa., Dr. W. U. Helffrich, pastor, special Easter music was rendered by the chorus under direction of Louis Kreidler, retired opera star. Easter accessions: 21 by confirmation, 4 by letter; total, 25. Receipts for congregational purposes, \$532.

The Easter accessions in St. John's Church, Chambersburg, Pa., Rev. W. R. Gobrecht, pastor, were 24: 14 by confirmation, 5 by reprofession and 5 by letter. Infant baptisms, 6. Offerings: For current expenses, \$237.20; benevolence, \$110.75; total, \$347.95.

For the 3rd year in succession, Mrs. George L. Roth presented on Maundy Thursday evening an organ recital on the Life of Christ, in St. Paul's Church, Somerset, Pa., Dr. George L. Roth, pastor. The attendance and interest in all the Lenten services reflected the increased reliance on religion.

In Grace (Alsace) Church, Reading, Pa., Rev. J. M. Mengel, pastor, 33 catechumens were confirmed; 11 added by certificate and 2 by reprofession. The average attendance at the mid-week Lenten service was 166. The Easter offering, because of unemployment and closed banks, was below normal.

Services during Passion Week were well attended in Grace Church, Mt. Carmel, Pa., Rev. Morgan A. Peters, pastor, also on Easter at 6 and 11 A. M., when Holy Communion was administered. At 7 P. M. the choir rendered the cantata, "Christ Victorious," 15 confirmed, 3 by letter and 35 by reprofession. Offerings, \$156; week-day envelopes are being used.

In Trinity Church, Philadelphia, Rev. Purd E. Deitz, pastor, 28 young people were confirmed on Palm Sunday and 20 adults received on Good Friday. Easter

accessions were: 34 by confirmation, 8 by renewal and 6 by letter; total, 48. There were beautiful decorations, with flowers massed at the base of the Cross, and beautiful and symbolic lighting effects.

One of Potomac Synod's active elders and S. S. superintendents writes: "I do not want to miss a single issue of the 'Messenger.' Have been reading it for over 45 years, since I was a youngster. It was the only paper that came to my grandfather's home except the daily paper. We always looked for it on Thursday, and even to this day I still look for it eagerly and read it on Thursday. Keep up your good work."

In the Willow Street, Pa., Charge, Rev. David Scheirer, pastor, additions at Willow Street by confirmation, 6; by letter, 1; at Conestoga, 3 by confirmation; total of Charge, 10. Offerings at Willow Street were: Apportionment, \$142.66; current expenses, \$91; at Conestoga, Apportionment, \$39, and current expenses, \$11. Conestoga has paid the Apportionment in full; Willow Street more than one-half.

A fine Easter program was rendered, bringing out all the facts of the resurrection in song, pageant and recitations in the Church at Funkstown, Md., Rev. G. W. Kerstetter, pastor. It was the largest attendance at the Church service during the present pastorate. The S. S. attendance reached 95 on Palm Sunday. Additions: by confirmation, 13; by reprofession, 4, and by letter, 2; total, 19.

Rev. Dr. Ross F. Wicks, of Newark, N. J., will be accompanied by his wife and daughter, Miss Katherine, on a journey to Europe for the summer, leaving here July 1. Most of the summer will be spent in London and Oberammergau. Miss Katherine is the President and Alumnae Secretary and Treasurer of National Park Seminary for Young Women at Forest Glen, Md., near Washington, D. C., this year making her 7th year at the school.

April 23 was a very special day at Trinity Church, Philadelphia, as it marked 4 anniversaries, the 73rd of the starting of the Bible School, the 64th of the founding of the Church, the 21st of the location of the Church at the present site, and the 8th of the fruitful pastorate of the Rev. Purd E. Deitz. The congregation and Bible School united in paying honor to the pastor for the great work he is performing for the Master's Kingdom through Trinity Church.

In the Bloomsburg, Pa., Church, without a regular pastor, the Palm Sunday, Preparatory, Confirmation and Easter Communion services were conducted jointly by Revs. D. W. Kerr and John K. Adams. A Catechetical class of 11 was received into membership after being duly instructed by Rev. Mr. Adams. An Easter Dawn service, conducted by the laymen of the Church and Licentiate Harold G. Teel, Esq., delivered a splendid address on "Immortality." The Communion was largely attended. Lenten services were held during Passion Week.

In St. Peter's Church, DuBois, Pa., Rev. H. L. Logsdon, pastor, received 8 new members at Easter time; 3 baptisms. Offering over \$100. One of the largest Communion in the history of the congregation. A bronze tablet recently unveiled commemorating the giving of the Moller pipe organ by Mr. Jacob A. Hartzfeld. In a beautiful unveiling ceremony two of Mr. Hartzfeld's grandnieces, Miss Louise Hartzfeld and Miss Shirley Provin, drew aside the curtain. Several appropriate musical numbers were rendered.

In Milton Ave. Church, Louisville, Ky., Rev. John W. Myers, pastor, 48 new members received: 5 by letter, 6 by profession, 16 by reprofession and 21 confirmed. 323 communed, this being 54 more than at any previous service.

Rev. Dr. Martin Schweitzer, pastor of First Church, Ephrata, Pa., had 25 accessions: 11 by confirmation and 15 by letter

and reprofession; 6 infant baptisms. Largest Communion in the history of the Church, and offerings for benevolence good.

The Lenten devotions, particularly the Good Friday preparatory service, were well attended in St. Paul's Church, Meadville, Pa., Rev. V. J. Tingle, pastor. On Easter, 3 inspiring services held; attendance good; at 10.45 A. M., Holy Communion; offerings, \$400; 2 received by letter. Confirmation to be held on Pentecost.

Easter records for St. Mark's Church, Lebanon, Pa., Rev. H. J. Herber, pastor, are: S. S. attendance, 1,159; communed, 874; new members 62—24 children and 14 adults confirmed; 13 reprofessions and 11 letters; 12 children baptized and 7 adults. Offerings: Benevolence (apportionment), \$261; Orphans' Home, \$93; total, \$354. Current expenses, \$365.

At Marion, Pa., Rev. J. C. Sanders, pastor, 337 communed, 190 at Marion on Palm Sunday, and 147 at Grindstone Hill on Easter. At Marion S. S., 240 present. The Marion choir had a special musical service on Easter evening. 19 members added in the Charge since Jan. 1; 16 by confirmation and 3 by letter and renewal.

In the Plainfield Charge, Pen Argyl, Pa., Rev. Wm. H. Brong, pastor, 18 additions: In Trinity, by confirmation, 10; in Faith, 5; by letter in St. Peters, 3. Communion in St. Peter's on Palm Sunday and in the other 3 Churches of the Charge on Easter. The pastor conducted 2 Easter Sunrise services with crowded Churches, at 5 A. M. at Belfast and 6 A. M. at Pen Argyl.

On Palm Sunday evening, in Christ Church, Lykens, Pa., the Male Quartette and soloist, Miss Hannah Umholtz, of the Reformed Church in Gratz, presented a musical program to a well filled Church. Easter Communion largest in the present pastorate. Ten Catechumens confirmed and one received by reprofession. A successful Easter service by S. S. presented in the evening under direction of Mrs. W. H. Uhler, Mrs. Hayden Stuppy, Miss Dorothy Schreffler and Mrs. John Fetterhoff.

Some weeks ago, the "Messenger" called attention to the outstanding value of an article on "The Attainment of Immortality," by the Rev. Dr. A. S. Weber, of Baltimore, which appeared in the January issue of the "Christian Union Quarterly." Since then, notice has been taken of this article overseas. "The Christian World," of London, gave nearly a column on its regular page, "What Writers and Thinkers Are Saying," to extracts taken from Dr. Weber's article. Evidently the London editor, Dr. Porritt, as well as the Philadelphia editor, has the discriminating eye needed to recognize a good thing when he sees it.

A significant service will be held at 3.45 P. M. on Sunday, Apr. 30, in the First Presbyterian Church, 15th and Locust Sts., Philadelphia, when godspeed will be given to two young people who are returning to the Cameroon section of West Africa for missionary service, after a furlough in their native city, Mr. and Mrs. Irvin Underhill, the first Negro missionaries sent out from Philadelphia under the Presbyterian Board in recent years. At this farewell meeting, Dr. Joseph Fort Newton will preside, Dr. Samuel M. Zwemer, now of Princeton Seminary, will introduce Mr. Underhill, and the Philadelphia Male Chorus will sing. The services are under the auspices of the Committee on Religious Life and Race Relations of which Dr. J. A. MacCallum is chairman, and Revs. Purd E. Deitz and Fred D. Wentzel are members.

Approximately 1,100 persons attended the five services on Easter Sunday in First Church, Quakertown, Pa. The 6.30 and 10.30 A. M. Holy Communion services were conducted by Dr. Eugene L. McLean, Philadelphia, Pa., and the 7.30 Holy Com-

FOR SALE
MASSANUTTEN ACADEMY BONDS
 First Mortgage, 20 yr. Gold Coupon Bonds, 6%
 Due April 1st, 1952
 Interest payable April and October
 Secured by Values of Intrinsic Worth
 Twenty Acre Campus, Fourteen Hundred feet
 facing Federal Highway No. 11. 5 Buildings.
 Other valuable property in Woodstock, and a
 110 acre farm near, developed as a recreation
 club and camp, as well as for food supplies for
 the school. Purchasers of Bonds are well pleased
 with their investment.—J. B. RUSH, Treasurer
 For further information address
DR. HOWARD J. BENCHOFF, Headmaster
 Woodstock, Virginia

munion service by Rev. W. J. Kohler, Richlandtown, Pa. The Easter Sunday School service was held at 9.15 A. M., and the Junior Christian Endeavor Society at 6.45 P. M. The Holy Communion was administered to 508 communicants. The accessions numbered 21; 17 by confirmation and 4 by certificate. Three infants also were baptized. The membership of the Church is 679. The Sunday School rendered a special Easter service on Easter Monday at 7.30 P. M. The offerings at each of the services were large. The splendid Easter services greatly encouraged the members and friends of the Church.

The Editor has just received a note from his cherished friend, Dr. Robert M. Hopkins, General Secretary of the World's Sunday School Association, which was written from the city of Aleppo, Syria, on Apr. 2. This ancient city was the scene of some unusual experiences in which the Editor shared immediately after the World War. Dr. Hopkins writes that he has been visiting some of the Sunday Schools established among the Armenian people by Mr. Levon Zenian, who is a friend and protege of the Editor and spent some years in America before he entered upon the leadership of the work of Christian Education among his own people a little over 4 years ago. Dr. Hopkins writes: "What a marvelous work this is that we have started over here. All who have seen it are enthusiastic about it. These people are poverty-stricken. We dare not desert them and just must carry on a little while longer."

The usual arrangements are being made for the Collegeville Summer Assembly, Aug. 5 to 13, 1933. This year's gathering will again be conducted under the joint auspices of the Assembly and the Pennsylvania Council of Churches. As this alliance indicates, the program will be of wide interest as well as of high character. The Assembly is open to all denominations of Christians. The Rev. W. Sherman Kerschner, D.D., 5740 North 16th Street, Philadelphia, will be chairman. The Rev. William L. Mudge, Harrisburg, will be vice-chairman, and will have charge of the State Council's program. The Rev. Purd E. Deitz, 3911 North 17th St., Philadelphia, will be the Secretary-Treasurer. A corps of eminent preachers and experts in Christian work, headed by the Rev. James Black, D.D., of Edinburgh, Scotland, is being engaged to deliver the lectures and to lead in the discussions. The staff will include speakers from America and from abroad. The Assembly, now in its 26th year, will be held as heretofore on the beautiful campus of Ursinus College, whose abundant shade and modern, well equipped buildings provide every

CHURCH FURNISHINGS



MENEELY BELL CO.
 TROY, N. Y. and
 220 Broadway, N. Y. City

BELLS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application

H. P. BERGER : : Lebanon, Pa.

comfort for families and individuals seeking a profitable as well as pleasant week during the vacation period. These accommodations are provided without cost by the Directors of Ursinus College. The Assembly is enabled thereby to offer very reasonable terms to its guests. Reservations may be made by applying directly to Ursinus College, Collegeville.

Dr. Paul E. Keller, of our China Mission, is spending a few weeks in the East visiting congregations and renewing old fellowships among our pastors.

The American Legion and Auxiliary were invited to co-operate in the Memorial service for victims of the Akron disaster, in First Church, Shelby, O., Rev. David J. W. Noll, pastor, on Apr. 23.

With the death of Miss Anna M. Loose, the estate of her sister, Miss Lizzie Loose, will revert to Myerstown, Pa., Church, Rev. David Lockart, pastor, which will amount to nearly \$5,000, according to the attorney and executor.

The spring number of that edifying quarterly, "Religion in Life," contains an admirable practical article, "The Church Can Help Men to Live," from the pen of Rev. Dr. Wm. F. Kosman, of Salem Church, Allentown, Pa.

In St. John's Charge, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, all Easter services well attended. 35 additions on Palm Sunday. 230 members added within last 4 years. 16 children baptized on Easter at special service at 4.30 P. M., with Junior Choir taking part.

Our missionary, Rev. George R. Snyder, of Shenchow, China, is meeting with fine encouragement in his effort to solicit the necessary funds for the travel expenses to China of Mrs. Snyder and himself. This is the surest way to get our missionaries back to their fields of labor.

The Easter drama, "Release," was presented on Apr. 23, in Mt. Hermon Church, Philadelphia. This is one of the writings of Dorothy Clarke Wilson and appeared in the February, 1933, issue of the International Journal of Religious Education. Rev. D. F. Singley directed the play.

Despite inclement weather on Easter, 411 attended S. S., 521 communed, offerings about \$600 in Myerstown, Pa., Church, Rev. David Lockart, pastor. During the season, one infant and 3 adults baptized; 22 confirmed; 7 received by letter and 1 by reprofession. 5 additions earlier in the year.

Emmanuel Church, Hanover, Pa., Rev. Dr. Edgar F. Hoffmeier, pastor, received 16 by confirmation, 6 by letter and 1 by reprofession; total, 23. Offerings, \$600. All the vested choirs, totalling 95, participated at Palm Sunday service, when confirmation was held. Communions on Good Friday night and Easter morning splendidly attended.

Lent, Holy Week and Easter proved very profitable to Zion Church, Baltimore, Md., Rev. N. L. Horn, pastor. On Palm Sunday Church filled to capacity with chairs placed in the aisles. 16 confirmed, 9 boys and 7 girls. Good Friday evening the choir sang "The Seven Last Words of Jesus." 11 members received. Church again crowded on Easter and Communion surpassed all records of recent years.

Christ's Church, Hagerstown, Md., Rev. H. A. Fesperman, pastor, received 48 during Easter season. 612 communed. 10 infants and 10 adults baptized. Lenten and Holy Week services well attended. 19 young people participated in the Stewardship Essay and Poster Contest. The Young Men's Bible Class furnished prizes for winners. Rev. George R. Snyder showed slides and gave address Apr. 19.

In the New Goshenhoppen Church, East Greenville, Pa., Rev. Calvin M. DeLong,

pastor, 1,042 communed on Easter. 36 additions: 33 by confirmation, 2 by letter and 1 by reprofession. Rev. F. H. Moyer, Supt. of the Phoebe Home, assisted the pastor. In the evening a Biblical play, directed by Mrs. Foster Hillegass, Miss Grace Urffer and Mrs. Warren Fluck, was well rendered.

Miss Kate I. Hansen, of Miyagi College, reports a fine commencement with 81 graduates. All the graduates of the Music Department are to teach in Kyoto, Tokyo, Shizuoka, Kumamoto, Sendai, and Oga-wara. Miss Hansen and Miss Lydia A. Lindsey are returning on furlough to America this summer. They are being welcomed by the Alumnae of Miyagi College along the way and are receiving wonderful "send-offs."

Lenten, Good Friday and Easter services well attended in Bethany Church, Bethlehem, Pa., Rev. H. I. Crow, pastor. 426 communed. Special offering for Building Fund and Classical Apportionment, \$1,148.39. 50 additions: 37 by confirmation, 3 by letter and 10 by profession of faith. 8 children baptized. Flowers in memory of deceased members were placed in Church by 5 families. The preparatory sermon on Thursday was preached by Rev. Dr. Z. A. Yearick, who in June will be 88 years old.

In the 4 congregations of the Rebers-burg Charge, Rev. Arthur J. Miller, pastor, a week of Lenten services were held. Holy Communion celebrated with good attendance in each case immediately following the week of services. The Charge received 14. St. Peter's S. S. has been showing a marked increase. A beautiful velvet carpet has been placed on the entire Church floor of St. Peter's by the Willing Workers' Society, and in the aisles and chancel of Christ Church by the Merry Workers S. S. Class.

At St. Peter's Church, Allentown, Pa., Rev. E. Wilbur Kriebel, pastor, 18 received by confirmation, 4 by letter and 1 by reprofession. New members welcomed at a reception on Apr. 19, when an Easter pageant was presented, addresses made and social hour enjoyed. On Palm Sunday evening, the choir, under direction of Anna A. Quier, organist, rendered Stainer's "Crucifixion." The S. S. held the Easter Festival at 6 A. M. Holy Communion on Maundy Thursday and Easter at 10.15 A. M.

The Lenten services in St. John's Church, Tamaqua, Pa., Rev. J. Arthur Schaeffer, pastor, were more largely at-

tended and genuine interest manifest than any of the present pastorate of 15 years. 95 per cent of members communed on Good Friday evening and Easter morning. On Palm Sunday, 31 confirmed, 9 received by letter and reprofession; total, 40. Offering for benevolence, \$235. The senior choir of 35 voices, ably directed by Chas. E. Schaeffer, rendered the cantata, "Life Everlasting", Easter evening. A second rendition was given Wednesday evening.

The much-appreciated article on William of Orange, written by Prof. Theo. F. Herman, which appeared in our issue of Apr. 13, has been printed also in the "Evangelical Herald" and the "Friedensbote" (St. Louis), and "The Lutheran" (Philadelphia). We are glad indeed that so many noted its outstanding importance as a historical study of a great character, who did so much to advance the cause of freedom and religious tolerance.

In First Church, Burlington, N. C., Rev. Banks J. Peeler, pastor, Easter services in spite of rain largely attended. At the early morning meeting the Junior Choir, under direction of Mrs. Herbert W. Coble, made its first appearance. 30 voices rendered a beautiful preliminary program. Holy Communion celebrated. Again at 11 A. M. the Church was filled. Additions: by confirmation, 27; by reprofession, 3, and by letter, 10; total, 40.

On Easter, 31 were received in Zion Church, York, Pa., Dr. J. Kern McKee, pastor. Easter Communion one of the largest for years, with Church filled to capacity. S. S. largely attended, and children of 4 departments were given a beautiful blooming flower plant. A 3-hour service held on Good Friday, with 7 Churches uniting. The beautiful floral decorations at close of day were sent to sick and aged. Lenten services largely attended. Offerings good.

In Memorial, Toledo, O., Rev. Perry H. Baumann, minister, attendance during the Lenten season was exceptionally good. 5 new members were received Palm Sunday morning. Others are expected at Pentecost. Good Friday Rev. Mr. Baumann acted as chairman for the union East Side 3-hour service. During the third hour he spoke at the Wayne St. U. B. Church. The choir sang Stainer's "Crucifixion" in the evening. Easter Sunday the Church was completely filled for all services. A large attendance at the Lord's Supper, in spite of rain, was most encouraging.

Unusually well attended services marked the Lenten and Easter services at Faith

Is YOUR Mother a Subscriber to the

REFORMED CHURCH MESSENGER

If not, why not place a yearly subscription as a

MOTHER'S DAY GIFT

for her? This will not only express your love for her on this one day of the year, but will bring fifty-two happy reminders of your adoration and devotion.

Subscription price, \$2.50 per year.

REFORMED CHURCH MESSENGER,
1505 Race Street, Philadelphia, Pa.

Please send the REFORMED CHURCH MESSENGER to

Name

P. O. Address.....

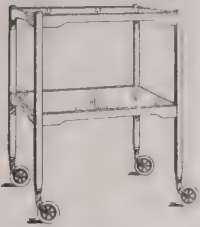
Name of Charge..... Classis.....

for which find enclosed my remittance for \$2.50.

By.....

Address.....

Home Transportation



An attractive Service Table designed for practical household transportation. It will carry entire meal and return dishes to kitchen. Tray surfaces not affected by hot dishes or liquids. Shipped Parcel Post with trial privilege. Price \$8.50 plus postage—22 pounds. Descriptive circular on request. Rodda Mfg. Co., 10 S. 18th St., Phila., Pa.

Why I LISTEN to MINISTERS

A 32-page booklet which aims to MAKE THE LUKEWARM—HOT, but not mad.

WISE FOLKS are saying that if temporal conditions are to improve we must generate more spiritual power. To have more faith in spiritual forces more people must have the Loyal Layman's confidence in what the minister has to say. This booklet, by a layman of wide experience, inspires that confidence.

Send a dime only, for your sample copy.

The MAYWOOD PRESS
Box 2563 Sidney Center N. Y.

Church, Baltimore, Md., Rev. Frank A. Rosenberger, pastor. Members of the Dramatic Club presented pageant on Palm Sunday evening. Received 15 by confirmation, 2 by letter, 1 by reprofession. Rev. A. S. Weber, D.D., and Elder Otto Schmidt assisted pastor at Communion service on Easter Sunday morning. The S. S. presented Easter program in the evening. The choir, under direction of W. E. Thoms, presented special musical selections.

Record congregations attended Palm Sunday, Good Friday and Easter services in Trinity Church, Canton, O., Rev. H. Nevin Kerst, pastor. Over 3,000 present on Easter at all services. 72 members received. Three Communion on Easter, 8 and 10.30 A. M. and 7.30 P. M., nearly 1,400 observing Communion. The quartet and chorus gave "Gallia" on Good Friday night, and on Easter evening, the quartet and chorus presented Easter musicale, assisted by a stringed quartet. Offerings generous.

St. James Church, Mt. Pleasant, N. C., would like to secure about 25 copies of the old Reformed Church Hymnal with notes. Anyone having any to dispose of please communicate with Rev. W. S. Gerhardt, Mt. Pleasant, N. C. The Community Vacation Bible School, of which Mr.

Gerhardt has been director for 2 years, would be glad to exchange books with some other school. The series used here for Beginners, Primary, Junior and Intermediate were found very satisfactory. Anyone interested address Rev. Mr. Gerhardt.

Special mid-week services were held every week beginning Ash Wednesday, in Emanuel Church, Minersville, Pa., Rev. O. R. Frantz, pastor, with exchange of pulpits, special music under direction of the organist, Miss Mae Miller, and attendance large. On Palm Sunday, 4 received by confirmation and 2 by reprofession. A pageant held at 6 A. M. on Easter, with 16 young people taking part, and because of numerous requests, was repeated during week after Easter. Easter Communion largest attended for several years. The choir rendered special music in the evening. Offerings, \$204.

In St. Luke's Church, Wilkes-Barre, Pa., Rev. H. A. Shiffer, pastor, the cantata "Crucifixion" was rendered on Good Friday evening by chorus of 30 voices, under direction of Denton Trefrey, organist and chorister, to over 700. Chorus assisted by orchestra of 7 pieces and choir of 60 children, who made a very impressive appearance in their new vestments. The Lenten services were well attended, culminating in the largest Easter morning communion on record. On Palm Sunday, 10 children were confirmed, 8 adults received by letter and renewal. Auditorium filled to capacity.

Easter services in the Abbey Church, Huntingdon, Pa., Rev. Hobart D. McKeehan, pastor, largely attended. The Easter Choral service held in the evening, under direction of Prof. Donald Johnson, organist and choirmaster. The Vesper Baptismal service held at 4 P. M. Holy Communion on Holy Thursday and Good Friday. Visiting ministers during the present month are: Dr. I. Harvey Brumbaugh of Juniata College, Rev. O. H. Sensenig of Alexandria, and Rev. Harold Ditzler of Edinburgh, Scotland. About 80 members and friends of the Men's League attended the April dinner meeting, when Frank F. D. Reckord, M. D., Sc. D., eminent physician and member of Salem Church, Harrisburg, made the address.

The attendance at St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, on Palm Sunday and Holy Week nights, and on Easter Sunday morning was by actual count, 4,361, and the number who received the Holy Communion in the Church, in hospitals and homes, was 1,085, in spite of the rain and depression. Elders Isaac J. Zinn, Chas. M. Leinbach and J. L. Sloat assisted the pastor in serving communion in the pews. A class of 20 was confirmed, and two were received by certificate, and one by reprofession, total, 23. The receipts were: for current expenses, \$915.42; for benevolence, \$307.59; total, \$1,223.01. A large electrically illuminated cross in white was placed on the platform, white covers were used, the plants were white and green, supplied by the Sunday School. Rev. T. W. Rhoads exchanged pulpits with Rev. Mr. Poetter Apr. 23.

In St. Paul, Greenville, O., Edgar V. Loucks, minister, on Palm Sunday, Passion Week and Easter the congregations were the largest during the 4 years of pastorate. Preparatory service, a time of heart-searching. The Thursday night Communion service deeply devotional. On Good Friday joined, as usual, in the three-hour Union service. That night the pastor gave one of his Holy Land stereopticon sermon-lectures in a neighboring U. B. Church. Church School attendance on Easter surpassed total enrollment. At 10.30 the Church was filled. Members were received as follows: 1 by baptism, 1 by confirmation, 1 by reprofession, 2 by letter. At 8 P. M. the pageant portrayed in vivid form the occurrences connected with the last days of Jesus and His resurrection.

The Whittier

P. Y. F. A., 140 N. 15th Street, Phila. Pa.
Central Location—Close to Shopping District
Permanent and transient guests
are cordially welcomed
AUDITORIUM BANQUET ROOMS
Excellent food and service.
MARY E. LEEDS, Manager

BELFAST CONFERENCE AND EDUCATIONAL PILGRIMAGE

Join the Pilgrimage of Presbyterian and Reformed Church people in connection with the Belfast Conference.
Through historic centers of education and religion and regions of scenic beauty in Ireland, England, Scotland, Holland to Heidelberg and Geneva. Unusual social contacts.
Sailing: SS. WASHINGTON, June 7. Inclusive rate: \$493 to \$668 according to accommodations. Prompt bookings necessary.

For further information:

World Acquaintance Travel, Inc. 56 W. 45th St.
New York City or
The Nearest office of the United States Line.



PULPIT and CHOIR GOWNS

and EMBROIDERIES

Pulpit and Lectern Hanging
Bookmarkers - Custom
Tailoring for Clergymen

COX SONS & VINING, Inc.

131-133 E. 23d St. New York

CHURCH EMBROIDERIES

Bible Markers
Super-Frontals
STOLES—CHOIR GOWNS—CAPS
BRASS GOODS—SILK FLAGS—BANNERS

WM. LEHMBERG & SONS, Inc.
138 N. TENTH ST., PHILADELPHIA

A FULL LINE OF S. S. LITERATURE

Following the
Int. Uniform Lesson Topics
Sample pack on application

ALSO THE "BIBLE EXPOSITOR AND ILLUMINATOR"

Is a Quarterly of 160 Pages
It is a regular S.S. Commentary
640 LARGE SIZE PAGES
A YEAR

Sample lesson on application

Address
UNION GOSPEL PRESS
Box 680 Cleveland, Ohio

CHILDREN'S DAY HALL-MACK CO. MUSIC FREE

Our 48 page catalogue includes new services of songs, recitations, etc. This, only is FREE. 1933 Children's Day Helper No. 19—25 cents. More than 100 recitations, exercises, drills, songs, etc.

Pageantry—Song Stories, etc.
Returnable Samples sent for examination.
GLORIA IN EXCELSIS
"Superior to any which I have been waiting."
—"The Book for which I have been waiting."
—"The nearest to my ideal." Quality high, price reasonable, terms—"Pay as you Sing!"
Send for a returnable copy. Levant cloth—gold stamp—\$15.00 the hundred. Rope Bristol—\$30.00 the hundred.
HALL-MACK CO., 21st & Arch Streets, Philadelphia, Pa.

Church crowded, chairs again being used. Offering for benevolence was generous.

Dr. Elmer Zaugg, Secretary of our Japan Mission, has sent the Board of Foreign Missions the following information in regard to the earthquake on March 3rd: "The earthquake was a very severe one, but fortunately the center of it was about

Religious Book Club's April Book THE MARCH OF FAITH

The Story of Religion in America Since 1865

WINFRED E. GARRISON

The author has chosen the period since the Civil War as the scope of this study because both the Churches and the nation as a whole took a fresh start after 1865.

The changing picture of the Churches and of their theology, the record of the men and women who made them, and the summary of religion's impact on our national life comprise this story of religion—this "March of Faith" during fourscore years and ten. Price, \$2.50

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH IN THE UNITED STATES
1505 RACE ST., PHILADELPHIA, PA.

100 miles out in the ocean a little to the northeast of Sendai. The villages and towns along the coast of Miyagi, Iwate, and Aomori prefectures suffered severely, but very little damage was done farther inland. We jumped out of bed and ran out of the house, as nearly everyone did in Sendai, but no houses in Sendai were damaged. The members of the Mission are all safe, and the property of the Mission, even the Church in Miyako, which is along the coast, suffered no loss. For several days we were very much worried about the fate of Dean T. Demura, who had gone to Kamaishi to secure positions for our coming graduates, and who happened to spend the very night of the earthquake in that seaside town. We knew that over 1,000 houses in the town had been destroyed by a tidal wave and another 300 by fire, but for two days there was no communication from Kamaishi to the outside world, and we heard nothing about Dr. Demura during that time. However, on the third day he was able to make his way back to Sendai. We are all so thankful."

The Easter season has been a most festive occasion in the Schwenkville Charge, Rev. Scott Brenner, pastor. The services of the Church were well attended and the several acts of public worship were beautified and magnified in accordance with the best liturgical canons. At St. James' Church the number who partook of the Blessed Sacrament of the Holy Communion was in excess of former years. The offerings also surpassed recent achievements. Five young men were received into full fellowship of the Church by the rite of confirmation and one adult was received by letter. In Heidelberg Church, 150 worshippers assembled at early dawn to worship the Risen and Living Lord. The number who communed in Heidelberg Church also exceeded all records of the present pastorate and the offerings on Easter Day were 26% greater than last year. Four new members were received by letter and 2 were welcomed by the rite of confirmation.

Christ Church, Hartville, O., Dr. A. C. Renoll, pastor, and other Churches of Hartville held a week of union services beginning April 3. Local pastors preached. A union Good Friday service was held in the Lutheran Church 1.30 to 3 P. M., when the pastor of Christ Church preached on "Behold the Man." Christ Church observed Holy Week with services each evening. At the preparatory service, Friday evening, class of 10 confirmed, including 4 adult baptisms. Other additions during the week were 3 by renewal and 4 by letter. Total additions, 17. Two children baptized Friday evening. Easter day opened with a service in Christ Church, in which the Churches of the community joined at 6 A. M. At the S. S. hour the Junior and Intermediate Depts. of the Church School led the worship service in the auditorium. Holy Communion at 10.30 A. M., 256 communing. Offering, \$125. Church attractively adorned with flowers. Congregations during Holy Week and Easter unusually large and interested. Great credit due the choir, which rendered exceptionally fine music at every service. The Hartville Community School closed a 10 weeks' term Mar. 22. The pastor of Christ Church was dean. The School offered a four unit course, with 60 enrolled; 55 received 102 Standard credits. School held under auspices of local Council of Religious Education.

In the Greencastle, Pa., Charge, Rev. G. Ermine Plott, minister, the Lenten and Easter seasons were appropriately observed. Lenten services were held in Grace Church on Wednesday and in Trinity on Thursday evenings. Children's classes were conducted before each of these services, also on Friday evenings and Saturday afternoon. Services in Grace Church on Monday, Tues., Wed. and Thurs. evenings of Holy Week. A three-hour Good Friday service was held in Grace Church. The ministers of the other Churches of the town

"No Minister Should Fail to Read It"

CHRISTIAN UNITY

IN PRACTICE AND PROPHECY

By CHARLES S. MACFARLAND

"A really great contribution to the cause"

OPENS A
NEW ERA
FOR THE
CHRISTIAN
CHURCHES

The most comprehensive and authoritative information available for the solving of great problems now before the churches is given in this book. The minister or Christian leader will find here strong foundations and excellent help for his work of strengthening the churches, their message, and the whole Christian cause \$2.75

Board of Christian Education of the Reformed Church in the United States

1505 Race Street

Philadelphia, Pa.

assisted in this service. During Lent the Presbyterian, Evangelical, Lutheran and Reformed Churches united in Sunday evening services. The Holy Communion was observed in both Churches on Easter morning. Seven members were received into the membership of Grace Church and six into the membership of Trinity. A Men's Chorus, conducted by the Rev. Samuel Lobach, had charge of the evening service at Trinity on Sunday, Apr. 2. The same group of men will sing in Grace Church on the evening of Apr. 30, and in Trinity Church, Waynesboro, May 7. These men are mostly from Trinity, Waynesboro, and Grace, Greencastle. They recently had charge of the service in St. John's, Chambersburg. Among the ministers who assisted in the services of the Greencastle Charge during the Lenten season are Revs. Wade Huffman, John C. Sanders, C. Eugene Blum, S. E. Lobach, S. S. Hilscher, Harrison J. Lerch, Jr., and Harvey A. Fesperman. In most cases the local minister exchanged with these ministers. Dr. Paul S. Leinbach preached the sermon at a Union service in Grace Church on Sunday evening, Apr. 23.

All services during the Lenten, Holy Week and Easter seasons at the Church of the Incarnation, Newport, Pa., Rev. W. D. Mehrling, pastor, were well attended. The pastor exchanged pulpits one Wednesday night during Lent with Rev. David Dunn, Harrisburg. The music in the sanctuary, under the direction of Mr. Clarence H. Rebert, and that of the Church School, Mr. Homer Wright, director, has been of a very high order. Mr. Rebert directed an evening of sacred music during Holy Week before an audience exceeding 500. The Y. P. S. presented a special Easter program Easter evening. The Beginner-Primary children were presented Easter baskets Sunday morning. Lord's Supper, morning and evening. Members and friends communed from Philadelphia, Harrisburg, Newark, Enola, New Cumberland, Dillsburg, Frederick. Elders Harvey G. Kell and Martin A. Wright assisted. Theological Seminary Students James W. Moyer and John A. Kleinginna participated in the Altar Service morning and evening, re-

spectively. Miss Christine Soule, of Hood College, Miss Margaret Kell, of Randolph-Macon, and Ministerial Student Paul R. Wright, of Catawba College, were constant in their attendance upon the services of the home Church during the Easter recess. The beautiful Easter flowers were distributed among the sick, aged and shut-ins. There were 8 confirmations and 8 received otherwise, a total of 30 members received since the beginning of this pastorate in June. There have been also 33 baptisms, 2 weddings and 13 funerals. The pastor was honored by being elected president of Carlisle Classis, and the Classis is scheduled to meet for the Spring Sessions, 1933, at the Church of the Incarnation.

The spiritual state of the Evangelical Reformed Church at Oakley, in Cincinnati, is advancing to ever higher levels. On every Sunday morning since Dec. 1, when Dr. R. Pierce Beaver became pastor, the attendance has exceeded 215. A preaching service at 8 o'clock draws a small number; but the attendance upon the liturgical service at 10.15 always exceeds the seating capacity of the Church. A new record in attendance was set Easter morning, when 360 were present. It was necessary to install a microphone and amplifier so that the overflow crowd could be cared for in a room of the Church School. The regular confirmation class numbered 13. Public examination was held Apr. 2, confirmation Palm Sunday, and the class made their first Communion on Easter. Since January 37 other new members have been received, a total of 50. Lenten services were held; and the Holy Communion was celebrated on the first Sunday in Lent, Maundy Thursday, Good Friday morning, and twice on Easter. A total of 352 communed at Eastertide. A children's Church service is held on Thursday afternoon. Since January an educational program, in which two others besides the pastor take part, has been provided every Thursday night. Once a month this program is turned into a parish social. The Religious Education School of the Oakley Churches is being held in this Church. The parish monthly magazine, "Church Tidings," formerly

composed of syndicated material, is now printed locally and contains only news of local and denominational interest. It is rapidly becoming a valuable educational agent.

CAN YOU TELL A THRILLER?

J. H. String, D.D.

Just at this time when it is feared that many members of the Church are without spiritual power and are not rich in the joy which they may have if they so desire, there comes a revival of the very thing that made becoming a Christian, in the First Century, a high adventure. This feature that is being made much of, in this revival, is the telling of what great thing the Lord has done for one, the simple narrative of deliverance from the power, bondage and shame of sin, the joy of forgiveness, and the love toward the Savior who did it. To share such an experience, by telling it to others, oftentimes becomes thrilling and has been the means of strength to others and the means of inducing many to yield to the same means of help.

There are indeed great thrills in the spiritual life. This sharing would have saved many. The ways Jesus has snatched many from the snares of sin have been thrilling. But to make clear, first let me tell some things which may show the need of this confessing of faults and seeking forgiveness, particularly among those who are thought to need it least.

Years ago in Philadelphia, a pastor, in what is still one of the great Churches of that city, was rounding out the 40th year of a splendid ministry. He was beloved not only by the large congregation but by the whole community. Suddenly there came a change of pastorate. With as little fuss as possible he was deposed from the ministry by his denomination. He went into obscurity and in a short time died. What was the matter? When almost near "the prize of the high calling in Christ Jesus," he ceased self-watch, fell into the snare of a strange lust, and his career closed in a sad eclipse.

In that same city, at the same time that the fine, unselfish, many-sided Russell H. Conwell began his great work, another great orator was drawing the crowds and was being sought far and wide. This man had all sorts of whisperings about him. His amazing talents made the tragedy of his life all the more pitiful. But where others went along prosperously and then near the end of life made shipwreck of the soul, this man who was for years dragged through the mire, at last got victory, and it was to his credit that he craved the victory over sin more than all else. Though a most persuasive opponent against the saloon, this man was a slave to drink. At last in his determination to die sober, he went to a barren desolate place. He recorded the months of his fearful agony in the battle with the consuming thirst, and on a bleak winter day, the foe, pneumonia, like a kindly friend, brought him release.

Out in the Middle West, in other days, to hear a certain man preach or lecture was an event beyond the enjoyment of a symphony orchestra or a grand opera. It is not wise to tell what an attractive man he was, or the marvel of his voice and flow of his oratory, for the spiritual and social achievements of this man would make it unkind to state his name in this regard. In the last decade of his life, things of unusual spiritual radiance flashed from him in sermon and personal contact. His congregation, his associates and great assemblies of people were moved by his irresistible spiritual fervor, even though he was innocent of half trying. The reason was, he had seen reality, spiritual reality, real spiritual values, the futility of all else. He had experienced an operation; he had weeks on his back on a bed of pain. And it all came just when this man's life, which belonged to Christ and the Church, was being monopolized by men

and the causes of the world and he was becoming worldly and sordid. This man's confession to a dear friend was that this period of illness was the crisis of his career. God gave him another chance, and Jesus renewed his commission.

This might move you to say, let us pray for our ministers. Well and good; we need it. If the editor desires, it may be possible to give just as thrilling experiences that laymen have had. Sharing experiences may be well. But the best of all is for the Savior to overtake people or that they flee to Him and have an experience, rather than an eclipse of faith or shipwreck of career. "Let him that thinketh he standeth take heed, lest he fall."

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

There were some notable occurrences at the Home during the Easter season. On Palm Sunday, Trinity Christian Endeavor Society, Allentown, conducted an interesting service in the afternoon in the rest room of the Home. A large basket had been placed at the door of the room. When the members of the Society arrived each brought a bag of eggs and placed them into the basket. By the time they had all arrived about a crate of eggs had been brought.

The following day members of Grace Church, Allentown, brought another crate of eggs and two hams. Of course, ham and eggs was the result. Later the First Church, Bethlehem, sent another crate of eggs. The Reformed Church at Richlandtown sent two more crates of eggs. Naturally we do not use all the eggs at once. Since we have now a very large refrigerating plant we can store eggs to be used later. Our family has grown considerably since we are in the new building and much more in the line of table supplies is now needed.

Holy Communion was observed by the Home family on Good Friday. Besides the regular worship on Easter there were many visitors calling on members of the family and others came to see the new building. The Home was fortunate in receiving an abundance of Easter flowers for the decoration of the Home. Grace Reformed Church, Allentown, sent half a dozen Easter lilies, and John H. Sykes, one of the leading Allentown florists, sent a truck load of flowers of various kinds and ferns. There were enough to build up a bank of flowers and greens at the northeast corner of the lobby about the open stairway.

We wish to express appreciation to our friends and supporters for their kindness and those evidences of their good will.

WHY I GO TO CHURCH

I go to Church to praise and worship God, from Whom all blessings flow, to praise Him with all creatures here below; to praise Him with the heavenly host, to commune with and praise Father, Son, and Holy Ghost. His Holy Spirit, my Comforter and daily Guide and Companion, walks with me to the house of God, where I can glorify my Savior, in sweet fellowship with many more of His loving servants.

It has been a supreme joy to me to worship Him in His sanctuary on the Sabbath Day, and to serve Him, through my Church, in various capacities for over sixty years. For the thousands of blessings He has showered upon me and mine I thank Him most heartily.

F. E. Ammerman.

Shamokin, Pa.

II.

I go to Church for the reason that I believe it to be the only medium through which mankind can live the Christian life at its best.

D. A. Stickell.

Hagerstown, Md.

NEW!

NEW!

GLORIA IN EXCELSIS

(H. M.)

Compiled by the editors of JUBILATE, the most successful Sunday School Book now in use.

GLORIA IN EXCELSIS is without doubt a step in advance. It is a real Sunday School book, intended for those who know and appreciate good music. Send for an examination copy.

Rope Bristol \$30 the Hundred, Not Prepaid

(A strong, durable cover.)

Full Cloth \$45.00 the Hundred, Not Prepaid

(Nothing better can be made.)

An orchestration will be ready soon.

SONGS OF CHRISTIAN LIFE

Compiled and Edited by C. AUSTIN MILES

Not in many years has there been a collection so unique, so useful, or of such varied material.

It contains Scripture readings, 40 new songs, never before published, some hymns, a few charming solos and many Gospel songs unknown to the present generation. It is the best book of its kind ever published.

164 selections, all with music.

One Copy 25 Cents Postpaid

100 Copies \$15.00,

Not Postpaid

Copies Sent for Examination Upon Request

BOARD OF CHRISTIAN EDUCATION
OF THE REFORMED CHURCH
1505 Race Street Philadelphia, Pa.

CEDAR CREST NOTES

Cedar Crest College will hold an "Open House" during the Festival of Fine Arts to be given the five evenings of next week, May 1-5. Each department will present a program with Artists' Night to be celebrated with a piano recital on Wednesday evening with Peter Rado, noted pianist, as the guest at that time. Marie Kline, daughter of Dr. W. D. Kline, of Allentown, will give her graduating recital in Expression and Dramatic Art on Thursday.

The program is as follows: Monday evening, 8.15, dance recital with interpretive dancing by the Department of Health Education; Tuesday evening, 8.15, Undergraduate recital in Piano, Voice, and Expression; Wednesday, Peter Rado, guest artist; Thursday, graduate recital in Expression, Marie Kline, with the presentation of Porandello's "As You Desire Me"; and Friday evening, graduate recital in voice, Rosalind Hutner, president of the Glee Club. Mrs. Pauline Schaadt Kocher has written special music for some of Miss Hutner's selections.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE JERICHO ROAD

Text, Luke 10:30, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead."

Another of the famous New Testament roads about which St. Luke tells us is the Jericho Road.

The Jericho Road leads steeply down from Jerusalem to Jericho, a distance of about fifteen miles. For many centuries this road has been so infested with bandits and robbers that it has earned for itself the unfavorable name of "The Bloody Way." We are told that even now travelers and tourists must be accompanied by an escort to prevent them from falling among thieves.

Jesus selected the Jericho Road as the scene of one of His most beautiful parables. In His day Jericho was a populous city. It was intimately connected with Jerusalem in its social and business life, and there was much traffic on this road.

Jesus tells us that a certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead.

The Jericho Road is now found in every land, and its victims are not confined to those who are attacked by bandits. The traffic on this Jericho Road of the world has increased to such an extent that travel has become dangerous and often deadly. Pedestrians are not even as safe as were the travelers on that little strip of Jericho Road, fifteen miles long, nineteen hundred years ago.

The words of Jesus sound very modern when He says that they "departed, leaving him half dead." How much like those robbers are the "hit and run" drivers of automobiles and trucks of our day! Many men and women and children have been the victims of accidents on the Jericho Road. Many a life has been instantly crushed out, and many victims have languished in hospitals in untold agony and distress, because of the carelessness and speed of those who motor on the Jericho Road. No penalty can be too severe for those who are so heartless as to leave their victims behind as they speed on their way.

There were dark ravines along the Jericho Road of which Jesus speaks. These were occupied by bands of thieves who watched for lonely travelers, that they might rob them. As the traveler of the parable came along, they pounced upon him, took his clothing and girdle-purse with whatever it contained, and left him in such a condition that he was unable to walk, not able even to rise.

As he lay there on the Jericho Road, by chance a priest came down that way, and when he saw the wounded and bleeding man, he gave him a wide berth and passed by on the other side. A Levite who happened along shortly thereafter did likewise. He looked at him, but did not offer to help him, as he also passed by on the other side.

But a certain Samaritan, as he journeyed, came where the wounded man was. And when he saw him, he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast,

and brought him to an inn, and took care of him. And the next morning, as he was about to leave, he gave the innkeeper money to take care of him, and said that if that did not reach he would pay him the balance when he came that way again.

Here we find the sympathetic and benevolent spirit which Jesus came to put into the hearts of men. For nineteen centuries this parable has been an inspiration and blessing to millions of souls who have traveled the Jericho Road, including those who have been hurt and those who have helped.

As you all know, this parable of the Good Samaritan was given in answer to a question which was put to Jesus by a lawyer, who asked Him, "Teacher, what shall I do to inherit eternal life?" And Jesus said to him, "What is written in the law? how readest thou?" And the lawyer answered and said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus said to him, "Thou hast answered right: this do, and thou shalt live." But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

It was in answer to this question of five little words that Jesus gave this beautiful parable which has done so much to make men sympathetic and helpful. But when Jesus had finished the parable, He turned upon the lawyer and asked him a question, to see whether he had caught the point of the story. He said to him, "Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?" And he said, "He that showed mercy on him." And Jesus said unto him, "Go, and do thou likewise."

You have no doubt noticed that Jesus turned the lawyer's question about. It is not so much the question, "Who is my neighbor?" as it is the question, "To whom am I a neighbor?" that must be considered by us and answered in the spirit of this parable. The lawyer had given the right answer in the first place, when he had quoted the law as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." But he knew that he was not living up to the spirit of the law. His own heart condemned him, and he tried to justify himself with the question, "And who is my neighbor?"

The lawyer, being a Jew, had the narrow conception of the idea of neighbor which was held by his people. Jesus came to teach them a broader conception, impressing them with the fact that it was not race, color, or social standing that should determine one's attitude toward others, but their need and helplessness, and our ability to help. And there was an added lesson in the fact that the benefactor of the parable was not a Jew but a Samaritan, while it is quite likely that the wounded man whom he befriended was a Jew.

The Jericho Road has become much more dangerous in modern times. In addition to bandits and robbers there are kidnapers, bootleggers, racketeers, gunmen, human sharks, charlatans, promoters, and a host of others, who seek to exploit their fellowmen and expose them to danger in one form or another.

During the world war the slogan was rung from pulpit and platform, "We must make the world safe for democracy," and we see how it has worked out. War cannot make the world safe for anything, because it is contrary to the spirit of brother-

hood and neighborliness which Jesus came to instil into the hearts of men.

We must clean up the Jericho Road and make it safe for men to travel on it. We must practise the golden rule and prove true neighbors to those who are in need and to those who are unfortunate. Before Jesus came into the world there were no hospitals, no orphans' homes, no asylums, no sanitariums, no widows' homes and old folks' homes. Christianity is the only religion which has inspired men to erect institutions in which the spirit of the Good Samaritan is practised and perpetuated, and that is the spirit of the Master Himself.

BETTIE'S LOGIC

Today I asked my mamma if I could whittle,

Yes I did.

"Oh no, my girlie," said she, "you are too little."

So she did.

But Tom stepped so hard right on my toe, I cried, I did.

She said, "Oh you're too big a girl to cry out so."

That's what she said.

Why can't I cry if I am little?
Or, if I'm big, why can't I whittle?—Ex.

MISTAKEN IDENTITY

"If you found \$5 in your pocket, Sam, what would you do?"

"Ah'd wonder whose pants Ah had on!"

Puzzle Box

ANSWERS TO — CURTAILED WORDS, No. 32

- | | |
|------------|-----------|
| 1. Coral | 4. Wander |
| 2. Cabinet | 5. Paste |
| 3. Hamper | 6. Rate |
| 7. Mart | |

BEHEAD THE MISSING WORDS, No. 23

- They gave him ——— attention when he said that a man ——— do the things that a little ——— can do.
- He quite often ——— wearing his ——— and then complains that ——— very cold.
- He claimed great respect for the ——— of the law, but ——— he put his stamp of ——— approval ——— it.
- He sold the ——— a whole ——— of his paper, and aroused the (2) ——— of his purchaser, because it was so porous.
- His favorite ——— was covered with ——— cloth. When he occupied it he wore the ——— of a king.
- When hunting he followed the ——— of old sportsmen, climbing over many ———; found no game and asked, "What ——— this country?"

A. M. S.

THE WOMAN OF IT

"Women are funny," said an acquaintance. "My wife wouldn't wear anything but a red dress because the saleslady told her it was the color everyone was wearing this spring. And then she wore it to a party—and came home mad as a hornet because everyone else had on the same color."

Home Education

"The Child's First School is the Family"
—Froebel

PERPETUAL QUESTIONS

Mrs. Nestor Noel

The normal child is always asking questions unless he has been snubbed, time after time, for asking them. He comes into a wonderful world. Everything about him is new. Naturally he wants to know what is happening and why. He wants to "see the wheels go round."

"Bobby is always asking questions," says a tired mother. Perhaps if she were to take time to answer a few he would not bother her so much. As a rule, a child will ask a question until he gets an answer. Why should we not make up our minds to this from the start?

I should be alarmed if a child ceased to have an interest in all things around him. A normal, healthy child is bristling with questions. It is by asking them that he grows in understanding. No parent should discourage the question habit.

Of course you should let your child think out certain things for himself, but you must answer some of the questions which lead him toward the solution of his problem.

I cannot remember the time when I did not answer my little girl's questions. A girl can ask as many as a boy. Some of them were real puzzlers. I had to look up the answers in books. I did not pretend to be a goddess, knowing everything. I often said, "I think we shall find the answer to this question in one of our big books," meaning the dictionary or some volume of the encyclopedia.

Mothers must answer questions. It does not hurt any of us to search for the answers, and so continue our education. I consider we can still learn much. We can learn as long as we live.

Children may ask questions at inopportune moments. Generally they do! Then the mother, irritated, often says, "Don't bother me." I used to make it a point, when I could not answer at once, to say, "I will tell you at —," naming the time. I always kept my word. The intelligent child will remind the mother of her promise. She will say, as did my little girl, "Mother, is this the time to answer those questions I asked this morning?" One of us was pretty sure to remember it.

I generally wrote down my daughter's question, if I knew I should need a book to answer it. You will find that a child whose questions are answered thoughtfully at some definite time which the mother may choose will not overwhelm her with too many at once, because she will concentrate on the two or three, the answers to which have been promised.

I do not think it fair for a mother to ignore or to refuse to answer her child's questions. The father is generally away much of the time. The mother is nearly always near the young child, therefore it is she who must reply to questions, to the best of her ability. There are so many wonderful books for mothers nowadays that there is little excuse for not doing so. When one does not answer, perhaps it is sheer laziness. At any rate, a likely result will be that later on, when serious matters come to the child's mind, other persons instead of Mother will be questioned, and how surprised and distressed that mother will be when she learns about it.

"The right beginning in Education is as important as the right conclusion."—Earl A. Roadman, President, Dakota Wesleyan University, Mitchell, South Dakota.

Any School Board needing leaflets or posters to convince the taxpayers of this

truism may secure them without charge from the National Kindergarten Association, 8 West Fortieth Street, New York.

THE WRONG INSTRUMENT

Salesman: "Did you like that cigar I gave you? For 500 coupons of that brand you get a banjo."

Clerk: "If I smoked 500 of those cigars I'd need a harp."

Dolly was just home after her first day at school. "Well, darling," asked her mother, "what did they teach you?" "Not much," replied the child. "I've got to go again."—Montreal Star.

Preach this! "What Follows Amen?"

Then answered I, and said, Amen, O Jehovah. And Jehovah said unto me, Proclaim . . . Jeremiah 11:5, 6.

AMERICA AND BRITAIN

We two are one,

And so shall ever be;

Not by man-made law,

'Tis God's divine decree.

We two are one,

Let crafty critics cease;

Solemnly we're pledged

To keep perpetual peace.

We two are one,

In spirit and in speech;

Wisdom's at the helm,

There cannot be a breach.

We two are one,

And so shall ever be;

Not by man-made law,

'Tis God's divine decree.

Grenville Kleiser.

SACRIFICE

A Word Cartoon

CHILDO-CONSERVO Is., Pacific Ocean.
—A special dispatch from the United States of America informs us that the sacrifice of young children is becoming increasingly popular in that country. In contrast with the custom of our own island to sacrifice one child a year to our mighty god, Dollar, they, according to this report, are sacrificing tens of thousands of little children to their mighty god, Dollar.

It seems this Dollar has made much trouble for the people of late by absenting himself from their ceremonies. To bring him back to stay, the people are offering up their children. They do not kill the children outright but give them over to the devils, Misunderstanding, Ignorance, False Standards and Neglect.

There have been, in the past, many places of refuge for boys and girls, from these evil spirits. These places are called kindergartens and nursery schools. To appease this mighty Dollar, these are now being closed. The persons most eager for the sacrifice are, naturally, those who have no little children. The parents and wiser persons in many communities are preventing the closing of the places of refuge. They argue that the smile of one of the evil spirits is more disastrous to the country than the frown of the mighty Dollar. Besides, they contend that there are other ways of pacifying Dollar.

For our part, we would rather sacrifice one, two, or even three children with pomp and ceremony, by fire, than to close the kindergarten and leave hundreds of thousands of children to the evil spirits. If our great Dollar can be appeased by the sacrifice of one child, together with the gifts of fruit and beasts which we are able to lay before him, surely this Dollar, mighty and terrible as he may be, could be satisfied with the sacrifice of two or three children if the American people, rich and poor, would forego a little

of their feasting or give up some of their fine raiment, rich ornaments or costly amusements, convert these into gold and lay that on his altar. The offering up of so many young children, while the people still have treasures in the land, appears to us cruel and inhuman.

Butcher: "Round steak, madam?"

Bride: "The shape doesn't interest me, so long as it's tender."

—Southern Farmer.

"Without wine, man is an ox," says Hilaire Belloc; "and with wine," says the Catholic Herald, "man is often an ass."

Birthday Greetings

By Alliene DeChant Seltzer

Remember the little Mission Band girl who always asks God to bless her minister and his wife? Well, the other night she went home from a meeting where she heard much about other races and listened to a Negro Sermon on a victrola, and said, "Mother, I'm going to smile at everybody!" Next day, at noon, she herself was all smiles, and she could scarcely wait to say, "O Mother! A Negro lady came walking along and I smiled at her . . . and Mother, she gave me the prettiest smile of all!" So here's "The prettiest smile of all" greetings to all my boys and girls, who, like our Mission Band friend, find real joy in giving and receiving smiles.

P. S.—At Camp Mensch Mill, last summer, our class in World Friendship sat on the rocks one morning and spent the whole period talking about the Negro. And we leafed through my copies of the Negro magazines, "The Crisis" and "Opportunity", in search of Negro babies. And just the other day one of these campers wrote that she was sharing her picture of a Negro baby with others, and wondered if I'd mind if she'd call it "Alliene"! So can't you see ME smiling?

New Californian: "I stopped over in San Juan and—"

Old Resident: "Pardon me, but you should say San Huan. In California we pronounce our J's like H's."

New Californian: "Well, you'll have to give me time. You see, I've been in the State only through Hune and Huly."

The Family Altar

By Rev. Roland L. Rupp

HELP FOR THE WEEK OF MAY 1-7

Memory Verse: And it came to pass, when the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem. Luke 9:51.
Memory Hymn: "In the Hour of Trial" (407).

Theme: Jesus Faces the Cross.

Monday—Jesus Foretells His Death
Mark 10:32-34

The pathos which envelops most of the work of Jesus is unspeakable. Here is a man Who put into life all He had. Most of us live at a fraction only of our actual capacity. Great powers of our ability remain unused. Jesus had extraordinary ability — insight, idealism, enthusiasm, moral courage, indomitable energy, amazing resourcefulness. He lived and served to His fullest capacity. He gave all, holding nothing back. His task exacted all. Yet opposition arose, grew, and became more bitter and relentless daily. It threatened to defeat His cause, to destroy Him. It crushed John, His former master. Now it was about to hurl all its wrath upon Jesus. Jesus knew what it implied. He

knew the source and the force of that opposition—knew that it would not be frustrated or escaped. This has usually been the lot of those who lived most fully for humanity.

Prayer: God and Father of us all, in whatever way our attitude may make the lives of Thy servants more difficult, their tasks harder, forgive us. Teach us to understand the travail of truth, to assist Thy messengers in its proclamation, to yield ourselves as vehicles through which it may be carried forward, to give our personalities for its revelation. **Amen.**

Tuesday—Jesus Faces Death
Luke 9:51-62

For Jesus to relax His efforts, or to abandon His objectives, or to turn to the non-Jewish world because of the opposition, was unthinkable. He would not compromise His convictions. He would not flee from danger. Among the Gentiles He would meet with the same opposition as soon as they would discover the implications of His ministry. But He will not be defeated in this mission! He will join the issue with the enemy! He will meet them strength with strength! Death does not necessarily mean defeat. It might mean victory! Isaiah saw triumph for the "Suffering Servant." Love and faith may be made redemptive. On a cross love might reveal itself as irresistible. When one has done his best, given his all, proceeded in the path of certain conformity with the will of God—then defeat or failure would be impossible if one met death in that endeavor.

Prayer: We thank Thee, Our Father, for the faith of Calvary, for the insight of Christ as He set His face "steadfastly to go to Jerusalem." Help us to incarnate that faith today, to achieve that insight in facing up to the problems which now baffle humanity. **Amen.**

Wednesday—Fellowship with His Sufferings. Mark 10:35-45

The unappealing contrast between the spiritual insight of Jesus and that of the world is seen in the attitude of His disciples toward Him during this testing period of His ministry. They are a tragic group. Even James and John, who had been with their Leader in all of His most intimate experiences, are not capable of anything but thoughts of privilege and favor. Here the epitome of history is revealed at a glance. Here the centuries are rolled into an instant. In Jesus the way to human emancipation, to life abundant, to a new society for humanity is revealed. In the disciples we see the dull, selfish, almost hopeless world. Here we see why progress hitherto has usually been bought at the price of blood and suffering. Only martyrs can dynamite men out of selfishness, complaisance and spiritual lethargy. The cross is hard—but no harder than the way to salvation.

Prayer: Eternal God, we recognize that the Christ is still walking our streets un-

welcomed, that most of us deny Him constantly, that many of those who claim to be His friends unwittingly join in His crucifixion. O God, how long until we shall see that there is no way to life, to freedom, to security but His way? **Amen.**

Thursday—Moses Facing Death
Deuteronomy 34:1-8

There is something extremely thought-provoking, fascinating, arresting in this account of the closing days of Moses. From the top of Mt. Nebo he saw the Promised Land—the land toward which he had been heading for forty years—the land which he was coveting for his fellow-countrymen. It seemed to him a fair land, promising, flowing with "milk and honey." With that happy vision, in clear sight of his life's objectives, he was gathered to his fathers, and Joshua, his successor, led his people into possession of that land. On the Mount of Transfiguration, in Gethsemane, in the days intervening, Jesus had a vision of the immediate days ahead. Suffering and martyrdom were claiming Him. The cross was looming—death was ready to take Him. But that cross was transfigured with the light of love and the power of redemption. He was losing Israel, his own life and his time. But the world was his! Time—eternity were his! Beyond was the Promised Land of the redeemed hosts of the Kingdom!

Prayer: We thank Thee, Our Father, for the vision of victory and life in the moment of death. We thank Thee for the imponderable values, for our unconquerable souls, for Thine unending fellowship. **Amen.**

Friday—Stephen Facing Death
Acts 7:54-60

To be able to face death with a calm confidence that the experience is a leap of faith into the arms of God, is a spiritual achievement of no small significance. To be able to face a martyr's death—to die at the hands of a brutal rabble as Stephen did, as Jesus did, with a prayer for the forgiveness of the executioners—certain and calm in the conviction that in such a fashion truth may be served more mightily than by continuing to live somehow, is to exhibit a faith and insight of which few are capable. Yet such is the fellowship of the saints and martyrs. Such is our spiritual heritage. Such is man's capacity for God-likeness. Why do we despair so frequently of righteousness? Why are we always offering excuses for our selfishness?

THE PASTOR SAYS

You can sow
Thistle-seed in your neighbor's yard,
But some day the wind
Will blow a bountiful crop of
Thistle-seed into your own yard.

—Now and Then.

Why are we satisfied with failure, when God has given us the opportunity to succeed so divinely? If we can enter into the fellowship of the martyrs, why are we satisfied to fellowship with the compromisers and the defeatists?

Prayer: Eternal God, our sins are so gross, our failures so inexcusable, that we come before Thee in the most abject humiliation. Save us, Lord, save us from such misery and weakness. **Amen.**

Saturday—Paul Facing Death
II Timothy 4:1-8

"I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness"—this is the comfort of one who has fought a valiant fight. Into that struggle for Christ he had poured all. From that effort he withheld nothing. He had risked his life again and again. Out of his life there flowed an irresistible stream of creative spiritual power. He had irrepressible energy, indomitable courage, faith and love which were redemptive. He had brought the Roman Empire to the verge of accepting Christianity. Under onslaught of his power even the most ruthless persecution could not stay the advance of the religion of Jesus. More energy, more enthusiasm, more courage, more idealism, more risk, more reckless sacrifice, would deliver us from impotence in the face of the present world challenge.

Prayer: Our Father, we thank Thee for the example of the heroic of the ages. They compel us to breathe with greater expectation. They pour iron into our blood. They give us stout hearts. They haunt us when we succumb to mediocrity. We thank Thee for their grip upon our souls. **Amen.**

Sunday—Jesus Bearing Our Sin
Isaiah 53:7-12

The philosophy of the "Suffering Servant" of Isaiah influenced Jesus vitally. It seems to have been written for His comfort, if not for His guidance. In it Jesus saw an insight born not of man. It transcended the spiritual wisdom of his time. It was a way to victory when all other ways had led to failure and defeat. Galilee had now rejected Jesus. Herod was waiting for an opportunity to arrest Him. The non-Jewish world was even less prepared to accept His high revelation than His countrymen. The way to Jerusalem alone remained open—and that, He was certain, would lead to Calvary. Well, then, Calvary it shall be! No, it would not be possible for Him to save Israel. He would be lost to His day and nation, and they to Him. But the world would be His! And time would be His! Eternity would be His! He will see to it that the cross becomes a symbol of irresistible love!

Prayer:

"O Love that wilt not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be." **Amen.**

TESTIMONIALS OF PASTORS

Why I Am Glad to Have a Chapter of the Reformed Churchmen's League in My Church

Dr. J. C. Leonard, Lexington, N. C.: "Because my men have decided this: 'The League shall do what otherwise would be left undone.'"

The Rev. C. B. Marsteller, Lebanon, Pa.: "The Reformed Churchmen's League is helpful in my Church, as it enables me to place the work of the denomination before those whom I wish to reach, an end which, formerly, it was difficult to attain. Its wide scope makes possible the inclusion of all men of the Church and is superior in this respect to any other organization for men of which I know."

Dr. Lawrence E. Bair, Pastor, First

Church, Greensburg, Pa.: "The Reformed Churchmen's League in our congregation has succeeded in enlisting the men in the activities of the Church to a larger ex-

tent than they had participated before the League was organized. We believe that the greatest things for our men lie in the future."

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON
Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Third Sunday after Easter
May 7, 1933
Jesus Faces the Cross
Mark 10:42-45
Golden Text: And it came to pass, when

the days were well-nigh come that He should be received up, He steadfastly set His face to go to Jerusalem. Luke 9:51.

Lesson Outline: 1. Crowns. 2. Crosses.

This lesson touches the very essence of our religion as a way of living. It con-

sists of conversations between the Master and His disciples on their way to Jerusalem. The dark shadow of the cross fell across their path, but these friends of Jesus were utterly blind to that tragical fact and to its sublime significance. They were dreaming of crowns, not of crosses. And, again, the Lord rebuked their false ambition, saying, "Ye know not what ye ask." In His Kingdom only the cross-bearers wear crowns. Only service leads to sovereignty. "Whosoever would be first among you, shall be servant of all."

The study of this lesson is a task for the heart, rather than for the head. It means to appraise one's own life by the ideals of Jesus, and to judge our whole civilization, all our social customs and conditions, in their white light. Doing that, we shall find that the false ambitions of the disciples still have a large place in our lives. Jesus is still going far before us (v. 32), while we follow Him with lagging feet.

I. Crowns. Jesus and His disciples were near Jericho. Soon they would enter Jerusalem, where treachery and death lurked in the shadows. The impending tragedy filled the soul of the Master with a lofty devotion that shone through the veil of His flesh, but His companions were filled with fear. When they realized that their Lord fully intended to return to the hostile capital, the citadel of His deadly enemies, "they were amazed, and they that followed were afraid." The shadow of the cross enveloped with a transfiguring radiance, but it filled the disciples with gloomy forebodings of disaster and death. They could find no room for a cross in the career of a Messiah. Crowns were to be His, but never a cross.

It may seem strange to us that the Twelve should have been so utterly blind to the true meaning of Christ's redemptive ministry, so dull in their understanding, in spite of His life and teaching (Mark 8:31; 9:31). But Luke tells us expressly, that "they understood none of these things" (18:34). Is our spiritual vision keener and deeper than theirs? Do we understand the meaning of the cross in the life of Jesus?

No man, perhaps, can fathom it fully. It represents a love that passes our understanding. And it runs counter to the natural instincts of man. It rebukes our selfishness, and it condemns our self-seeking lives. It is still foolishness to many who, like the Greeks, deem themselves wise, and it is still a stumbling block to many who are conventionally religious people, like the Jews who crucified Jesus.

After all, it is not the mind of man that knows the meaning of the cross. We may make it the subject of bitter theological controversy and ecclesiastical strife. But that obscures and perverts its meaning. Only the heart can understand the mystery of the cross. Only those know its power who take up their cross and follow Jesus. Only those understand its divine wisdom whom it inspires to that loving service which is the way to the abundant life. The condition of discipleship is, not to accept a doctrine about the cross, but, rather, to accept its obligations and to assume its privileges of service and sacrifice.

But the disciples were blind to the glory of the cross. Almost within sight of Calvary, they revelled in anticipations of worldly victory. They still expected Jesus to set up His messianic Kingdom, and bestow high honors and rich rewards upon His nearest friends. And, quite naturally, James and John claimed for themselves the most prominent places in this Kingdom. With Peter, they had enjoyed the closest intimacy with Jesus. Moreover, they were His cousins, and Salome, their mother, supported their plea (Matthew 20:20-23). So they boldly voiced their mistaken ambition. They said, "Grant unto us that we may sit, one on Thy right hand and one on Thy left hand in Thy glory."

It was a false ambition, which Jesus sought to correct. But the Master did not

MOTHER'S DAY PROGRAMS

READY FOR DISTRIBUTION AND IMMEDIATE USE
REQUIRE NO REHEARSALS

*They provide for a reader (Minister or Superintendent).
The responses are by the audience.
The singing is by everybody. Familiar Church hymns
are used, with new records, referring to Mothers.*

A New and Beautiful Tribute to Mother Entitled

THE SPIRIT OF MOTHER LOVE

By ELSIE DUNCAN YALE

A service for Mother's Day, in which all may participate without previous rehearsing.

Contents

THE ORIGIN OF MOTHER'S DAY
THE PRESIDENTIAL ORDER
THE FLOWERS
THE TRIBUTES OF NOTED PERSONS
PLATFORM DECORATIONS

A few special features are described, which may be introduced on the platform if desired.

10c each; \$5 the hundred, postpaid.

OTHER "NO REHEARSAL" PROGRAMS

DEAR MOTHER MOTHER ALWAYS THE SAME MOTHERHOOD
MEMORIES THE MOTHER OF YOUR HEART

MOTHER'S DAY HELPER

SUNDAY SCHOOL PROGRAM MATERIAL FOR CHILDREN
AND YOUNG PEOPLE

60 recitations, exercises, suggestions, etc., etc. 4 beautiful songs.

In Two Color Cover; 25c the Copy

MEMORIES

A New Mother's Day Pageant

By MYRTLE HARROD SANBORN

Price, 25c copy, postpaid.

Every Church and Sunday School having used Mrs. Sanborn's popular White Gift Service, "Miriam's Vision," will welcome this new pageant written especially for Mother's Day. The Pageant is arranged in three parts. The stage settings are simple and the parts to be memorized are easy to learn. The parts are interspersed with music. Presenting in verse and pantomime the cares and trials of rearing a family with "Memories" taking us back to childhood days, growing youth, mature manhood and womanhood incident to the celebration of "Mother's Day" with a big surprise, will leave a lasting impression upon the audience. "'Tis the twilight hour; the hour of dreams. From the embers of the burning fire memories leap forth and stir the hearts, 'Memories that bless and burn'."

MOTHER'S CROWN

A Mother's Day Service

By MATTIE B. SHANNON

Price, 10c copy; \$5 a 100 postpaid.

A beautiful service for reader interspersed with old familiar tunes with new lyrics to be sung by the entire audience. Also contains a group of recitations which can be used if desired. Every Church observing this day will be pleased with this service in honor of mother. "Let us place upon her brow each day a crown woven of heart-blossoms of love, sympathy, appreciation and service."

"Mother's Crown" is sold at this low price that a copy may be placed in the hands of each member of the congregation, all taking part in the service.

Board of Christian Education of the Reformed Church
1505 Race Street Philadelphia, Pa.

rebuken His ardent friends. After all, the messianic Kingdom represented the noblest spiritual ideal of those times. Contrasted with worldly ambitions and desires, the plea of these sons of Zebedee represented a high and holy ideal. Their spirit, at least, is worthy of our emulation. God wants us to claim and covet high places in His Kingdom. Like Paul, we should learn to be content with the outward circumstances of life, and strive, mightily, for the riches of Christlike character (Philippians 3:12-14).

The children of this world shame us. They seek its treasures and pleasures with an ambition that has no limit, and spares no cost. But how easily Christians are satisfied with their moral victories and spiritual attainments. They do not grow in grace and strength, from year to year, as they ought and might, with the proper nurture and exercise. They remain "babes in Christ" all their lives, when the need of the hour is of men and women of lofty stature.

In order to get such men and women, we may also note Salome's part in fostering and supporting the ambition of her sons, as related by Matthew (20:20-23).

Every true mother is ambitious for her children. She covets high places for them in their careers. She helps greatly to mould the ideals that will inspire them throughout life. Well may mothers and fathers ponder the question, "What, really, do we want our children to be and to become. What hopes and prayers for their future do we nurse in our deepest heart? Is it financial success, or social prestige? Do our dreams center in Hollywood or in Wall Street? If the flame of Christian idealism does not burn brightly in the sanctuary of Christian homes, how and where shall it be kindled in the heart of youths? The teaching in Churches and the training in schools may help to inspire noble ideals, and instill worthy ambitions in children. But without the support of the home their influence counts for but little. It is the Salomes in the home that send Boanerges out into the world.

II. Crosses. It does not require a gifted imagination to picture the effect of this pathetic episode upon the mind and heart of Jesus. It must have saddened and grieved Him to realize how utterly even His nearest friends failed to understand His ministry and message. He did not openly rebuke them, but He said, "Ye know not what ye ask." And then, once again—it was not the first time nor the last—He taught these blind men the secret of true greatness in God's Kingdom.

He said, "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give His life a ransom for many."

These are great words of divine wisdom. Here Jesus sets up a new standard of life, and a new ideal of greatness. He proclaims the paradox of the Kingdom of God. Its masters are ministers. Its kings bear crosses. Its sovereigns are the servants of all. They live by giving. They rise by serving. They rule by loving. That had been the constant message of Jesus, which His selfish and sinful disciples had so utterly failed to apprehend. And, in His life and death, the Master has given us a perfect illustration and example of this kind of greatness. Wherefore God has exalted His name above every other name in heaven and on earth.

Even mankind is exalting His name. True, Christ's standard of greatness is still far from universal acceptance. Men are still seeking the kind of greatness coveted by the disciples, and spurned by Jesus. But, dimly at least, we are beginning to understand that our truly great men are not our kings of finance, not the men who sit on thrones of wealth and power, but those who serve most and best. How the mighty are fallen! Everywhere the peoples of the earth are realizing that most of the universal misery of mankind is caused by the selfish ambitions and desires of men and nations. More clearly, perhaps, than ever before the world sees that there is only one way that leads into the land of its golden dreams. And that way into a better world is the way of life marked by Jesus, even the way of the cross. "Whosoever would be first among you, shall be servant of all." His paradox is the only solution of all our problems.

"Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with?" That question comes to all who would follow Jesus, and find the secret of true greatness.

The cup and the baptism are figures of speech. They represent the suffering of

Christ and His death, the bitter cost of His ministry of love. They denote the price that men must pay, if they would take up their cross and follow Jesus. They represent the cost of crowns and thrones in His Kingdom.

All crowns have their price. Men who would rise to high places in any sphere of life must earn their achievement. The same principle holds in the sphere of spiritual life. The thrones in God's Kingdom are for those who follow in Jesus' train. To share His crown of life we must bear His cross. Jesus said, "To sit on My right or on My left hand is not Mine to give." The high places in His Kingdom are not arbitrarily bestowed upon the elect, heaven's favorites. But they are open to all who are able to drink the cup of Christ's sacrificial service. "It is for them for whom it has been prepared."

Are we able to drink that cup? "We are able," the disciples replied to that searching question. It was a rash answer, but it came from hearts that loved the Master. And He said to them, "The cup that I drink ye shall drink." That is His promise to all who love Him. His promise, not His menace. For it means that those who bear His cross shall also share with Him the crown of eternal life. After all, the self-denial demanded by Christ of His disciples in self-realization. It is not a loss, but a gain.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

May 7: Right and Wrong Ambitions Phil. 1:21; Luke 11:43

We have been told that ambition is a very dangerous thing. Shakespeare makes one of his characters say: "Fling away ambition, by that sin fell the angels." And yet there are really two sides to ambition: a good side and a bad side. It all depends on the goal or end of ambition. Ambition is the desire to succeed; it involves aspiration and effort. Now, if the purpose to which such effort is directed is good then ambition becomes a noble rather than an ignoble thing. Let us look at the two sides of this shield:

1. **Right Ambition.** Paul says, "Be ambitious to excel." "Covet earnestly the best gifts." Right ambitions imply initiative. The person who lacks initiative will never rise very high on the ladder of success. Right ambitions also involve high aims. Low aim in life is a sin. Emerson said: "Hitch your wagon to a star." Lofty ideals, high aims and purposes are essential if one wishes to make the most of oneself.

Right ambitions imply effort and perseverance. Idleness never accomplished anything worth while. Persons make a great mistake when they wait for fortune to overtake them without effort of their own.

"Fortune is a lazy goddess;

She will never come to you."

If a person sets a high aim for himself and then puts forth proper effort to attain the same he will nearly always succeed.

It is right to be ambitious to do good, to serve God and others. No one has ever made a mistake by trying to be the best boy or girl, man or woman, in the community. One should be ambitious to become as nearly perfect as possible. Jesus said to His disciples, "Be ye, therefore, perfect even as your Father in heaven is perfect." To be ambitious to be the worthy leader in your group is not wrong. It is to be highly commended. But if one seeks to attain such leadership by wrong methods and for selfish and unworthy ends then it is all wrong. The motive and the purpose back of every effort to excel, determine the moral value of such an ambition.

2. **Wrong Ambitions.** That there are wrong ambitions can be readily inferred by the stigma which is so frequently attached to the word ambition. The wrong appears when the end and purpose and the

methods are wrong. If one has an ambition to become the richest man in the community and has no scruples as to how he may attain that end, then such ambition can scarcely be approved. The trouble is that wrong ambitions cause people to lower their moral standards in life. Usually selfish aggrandizement, self-interest, selfish superiority are the underlying motives of life in persons who have wrong ambitions. They resort to wrong methods to accomplish their ends. This makes the whole of their life a tragedy. It defeats the purpose for which man was put into the world. The history of the world is strewn with the wrecks of humanity. How ambitious some of these men were! And yet their star went down in blood and their day turned into night.

The Bible is full of these two types of ambition. The Pharisees loved the uppermost seats in the synagogues and to receive the greetings in the markets. Jesus said, "When thou art bidden of any man to a wedding sit not down in the highest room." The rich man was ambitious to amass greater wealth and he built his barns larger and said to himself: "Soul, thou hast much goods laid up for many years. Sit down, take thine ease." But such a man Jesus called a "fool." His ambition was misdirected. On the other hand there was Paul who said: "For me to live is Christ." He had one consuming passion, viz.: to be conformed to the image of Christ and to be found in Him. He had an ambition to be Christlike and he pressed forward to that goal. Someone has said: The angels fell because they wanted to be like God in power; men fell because they wanted to be equal to God in knowledge, but no man or angel ever fell by striving to be like God in love.

We are supposed to be zealous in good works, to be diligent in business, to seek the kingdom of God, to be perfect as God is perfect. These are all high aims and purposes and our striving after them is a form of ambition. No one ever amounted to much who had no high ideals and who did not earnestly strive to attain them.

Ambition, therefore, like everything else, should be properly controlled and unselfishly directed and then it may serve a most useful purpose in life.

"Teach me to love Thee as Thine angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and Thy love the flame."

Woman's Missionary Society News

Helen B. Ammerman, Editor
1331 Center Street, Ashland, Pa.

"The love of Christ stands out as the greatest thing known to humanity."

The statement above is Toyohiko Kagawa's. Of this Japanese Christian, Rufus M. Jones says: "Kagawa is one of the striking phenomena of the Christian world today. He is not a man behind a pulpit; he is a demonstrator in the laboratory. He is showing once more that Christianity is not talk, it is action; it is not words, it is power. He exhibits it as soul force, creative energy, redemptive might."

SPRING CONVENTIONS

1. **W. M. S., Maryland Classis**, at Thurmont, Md., Rev. Edwin Bright, pastor. Spicy news items gleaned from the report of the president, Mrs. Coblenz: Every Classical obligation will be met; most budgets were paid in full. Enthusiastic approval of the new report blanks was expressed by the secretaries. 38 diplomas

and 10 seals were presented. The highest number of units in the W. M. S. was attained by Mrs. A. R. Lampe, and in the G. M. G. by Miss Alma Hoch. Three new organizations were recognized and enrolled: a G. M. G. in Frederick, a Mission Band in Silver Run and a Y. W. M. S. (formerly a G. M. G.) in Clear Spring. The first M. B. Rally in the Classis was held in March at Westminster under the direction of Mrs. Mitten. M. B. Sec. Fellowship Congresses held at Boonsboro and Westminster were reported. A splendid delegation was present.

2. East Susquehanna Classis at Salem Church, Shamokin, Rev. A. F. Dietz, pastor, reports morning and afternoon sessions in charge of the president, Mrs. A. L. Zechman, were given to business and reports. 26 diplomas were presented by the Sec. of Literature. The speakers in the evening were Dr. and Mrs. J. G. Rupp. They have traveled through China, Japan, Mesopotamia and India. The former spoke on foreign missions and the latter on the home field. The ladies of the Church served luncheon and dinner.

3. Westmoreland Classis at Larimer, Rev. G. A. Teske, pastor. The sessions were well attended and no loss in enthusiasm, for continued service in God's vineyard was evident. All reports were encouraging. Mrs. D. J. Snyder, Greensburg, president for 8 years, was succeeded by Mrs. Koontz, of Johnstown. Five life members received pins and were honored with a reception at the conclusion of the morning session. Several cornet solos and special choir music augmented the impressive program. The Larimer M. B. rendered a pageant. Special features of the day were 2 addresses by Mrs. Noss, who has lived in Japan 20 years. "Leaves from My Japanese Diary" and "Life in Japan" were the subjects of her messages. Her aim was to introduce the people of America to the Japanese. She accomplished this purpose in a unique and entertaining manner to a very appreciative audience.

4. North Carolina Classis at Salisbury, N. C., in First Church, Rev. Geo. T. Fitz, pastor. The theme of this 37th annual convention was "Follow Thou Me." Topics for devotional periods were: "Why Follow Jesus?", "Requisites for Following Jesus," "Rewards for Following Jesus" and "The Danger of Following Afar Off." Following the words of welcome, a greeting was extended from ladies of the Lutheran Church. Such unity tends toward real sisterhood and brotherhood in Christ, our "elder brother." Mrs. Peeler, president, inspired the delegation of more than 200 with a heart stirring message. Departmental reports showed a loss in W. M. S. and G. M. G. membership and a gain in M. B. The T. O. revealed depression effect; there was a small deficit in the budget, but this, praise God, was made good by His earnest co-laborers. The Sec. of Organization reported 2 new societies and a loss of two. 66 diplomas were awarded and 445 readers have more than 6 units to their credit. "Show me what you read and I will tell you what you are," is proving its truth by the fruits of our ladies and girls in our Church. Mrs. Ingle, oldest member in the Classis, was made a life member of G. S. A pageant, arranged by Mrs. Bost, represented the history of the W. M. S. in the Classis.

Supt. Lyerly, of Nazareth Orphans' Home, reported that the institution is often in dire need of help. The proximity of Catawba and Livingstone Colleges proved an asset to the program. From the latter college came 2 music selections and a splendid address by Mrs. Aggrey on Interracial Co-operation. Dr. Faust, faculty member of our own Catawba College, spent 30 years as a missionary in Japan and addressed the convention, stressing the fact

that it is difficult to preach brotherhood to non-Christians so long as America does not practice it in daily life. He said: "The greatest need of missions is a deeper consecration to God." Rev and Mrs. Fesperman, missionaries on furlough from Japan, were also on the program. The former brought a very earnest message to the convention on "The Needs of Japan." These missionaries and Mrs. Braum created an unusual atmosphere of consecration and were sources of real information on Japan. The president of Catawba College and his efficient wife, Dr. and Mrs. Omwake, entertained the delegates and friends at a delightful tea in their beautiful home on the college campus. The college glee club furnished excellent music at the last session. Thankful for the refreshing hours of this "Best Ever" convention, we trust that the inspiration gained, together with God's guidance and power will carry us victoriously on till we meet next year in First Church, Lexington, Dr. J. C. Leonard, pastor.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

The Bethany children are very grateful to their many friends who remembered them at the Easter season.

The planting season has found the Bethany family very busy. Twenty-five blight-resisting chestnut trees arrived from the Department of Agriculture, Washington, D. C. One hundred walnut trees were also received. The wood land must be cleared and the trees planted.

Our pear, peach, and cherry trees and the strawberry, raspberry, gooseberry, and blackberry plants all arrived and have been planted. We hope for a bountiful harvest in the years to come.

The Moose Minstrels of Lebanon gave a very pleasing and entertaining program to the children on Tuesday evening, April 18th.

REFORMED CHURCHMEN'S LEAGUE

Rev. John M. G. Darms, D.D., Secretary

The other day a layman, member of one of our chapters, called at the office and

stated that the Reformed Churchmen's League is quite a factor in keeping the men of the Church together during this time, when they had no pastor. The members of the chapter meet regularly for the study of the monthly topics and find them exceedingly helpful. He made a few valuable suggestions for future programs. We were richer and stronger for his visit. Come to the office of the Churchmen's League when visiting in Philadelphia.

* * *

"My men are interested in the League. Please send me all the information they need on the subject," thus wrote a pastor this week. And, needless to say, we learned from this attitude toward the League that HE WAS INTERESTED IN HIS MEN and wanted them to be actively engaged in the work of the Church and the Kingdom.

* * *

Brother C. Rufener, from Helvetia, W. Va., who has but a small Church and a meager income, sent \$10 to the Treasurer for the work of the League. It touched us deeply and we thanked God for his spirit, like unto that of the Macedonians, who could well use everything they had for themselves, but still felt that they must contribute something for the work among others.

* * *

Not only did our genial friend and companion of the Reformed Churchmen's League, and one of its founders, President Omwake of Ursinus, keep his promise of aiding the work of the League but he actually doubled it in his contribution sent in to Treasurer Truxal, because he knew of the great need of the moment but was convinced of the absolute worthiness of the project to enlist the men of our Church in the work of the Master. Of course, there are rich possibilities in this work and it should be continued with vigor.

* * *

An interesting book on men's work is that of Walter Ryder (Stratford print), entitled: "Men and Religion"—a functional approach.

After Easter Organize a Chapter of the Reformed Churchmen's League in Your Church.

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Roosevelt and Robert Fechner, director of his emergency conservation program Apr. 11 approved sites for 50 camps, all in national forests, where the first 10,000 men of the Conservation Corps will be put to work.

Andre Lefebvre, the new French Ambassador to the United States, appointed to succeed Ambassador Paul Claudel, has arrived in this country accompanied by his wife and two of their four children.

Chancellor Hitler Apr. 11 appointed Captain Hermann Wilhelm Goering as Prussian Premier.

Figures obtained at Washington Apr. 12 show that a total of \$1,020,000,000 of the appropriations voted at the last session of Congress will not be spent because of the sweeping economic measure effected or projected by President Roosevelt and his aides. The cuts made and planned have lowered the Government's cost by 31%.

The administration has sought to appease dissatisfaction among the Little Entente and other powers at not being invited to send representatives to Washington for discussions with President Roosevelt on economic subjects preliminary to the World Monetary and Economic Conference in London by formally inviting all of them to discussions through their chiefs of mis-

sion in Washington. 42 countries have been invited.

Mayor Curley, of Boston, has been appointed by President Roosevelt, Ambassador to Poland, but the Mayor declined the post, stating that Boston needed him.

President Roosevelt Apr. 12 sent a telegram to the Governors of 13 industrial States calling attention to the new minimum wage act of New York State, and expressing the hope that other States will adopt similar laws "for the protection of the public interest."

Eight deaths and untold property damage on land and sea marked a wild April blizzard which raged across New England Apr. 13.

General Adelbert Ames, Civil War hero and oldest living graduate of the United States Military Academy at West Point, died at his home in Ormond, Fla., Apr. 13. He was 97 years old.

Prompt passage of legislation to relieve mortgage-burdened owners of small homes was urged by President Roosevelt Apr. 13 in a special message to Congress. He asked support of a measure to protect from foreclosure homes valued at \$10,000 or less and relieve the owners of a portion of the excessive interest and principal payments which they had contracted for in more prosperous years.

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President,

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Seven new buildings recently erected. The "Fackenthal Laboratories" offers most complete equipment for work in the Sciences for pre-medical students. The new indoor Swimming Pool completes a very thorough equipment for athletics. The Plan of Comprehensive Final Examinations enriches the curriculum and provides for the most modern needs in education. Write for catalog.

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., President

Approved by the Middle States Association of Colleges and Secondary Schools, The American Association of University Women and the Association of American Universities. Exceptional advantages for instruction and study in all branches of the sciences and the liberal arts. Group System providing special preparation for the professions and intellectual occupations. Fourteen modernly equipped laboratories, two fine auditoriums, twenty-six classrooms, and more than a score of conference rooms for professors. Library and Gymnasium. Twenty acres of improved fields for athletics. A strictly residential college for men and women. Expenses held to a minimum.

For information address

FRANKLIN I. SHEEDER, Jr.
Registrar

COLLEGEVILLE PENNSYLVANIA

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D.D., S.T.D., LL.D.

Headmaster, Mercersburg, Pa.

Hood College

Joseph H. Apple, LL.D.,

President

Accredited college for women. A.B., and B.S. in Home Economics. Teacher-training. Twelve modern, well-equipped buildings, including new dormitory. 125 acres.

For catalogue address

REGISTRAR,

HOOD COLLEGE, Frederick, Md.

Edward J. Kelly, president of the South Park board and chief engineer of the sanitary district, was elected by the City Council Apr. 13 to be Mayor of Chicago until April, 1935, completing the unexpired term of the late Anton J. Cermak.

The new Graeco-Roman stage of the Minnie Untermeyer open air theatre at the Hebrew University was dedicated Apr. 13 at Jerusalem. Mr. Samuel Untermeyer donated the theatre in memory of his wife.

Dr. Hans Luther, former German Chancellor and former president of the Reichsbank, arrived in this country Apr. 14 to assume his new duties as Ambassador to the United States.

To Amelia Earhart Putnam was awarded the 1932 Harmon International Aviatrix Trophy Apr. 14 for her flight across the Atlantic in May, 1932, the first crossing ever accomplished by a woman alone.

President Roosevelt has been informed that his inauguration celebration will net about \$60,000 for charity. This inauguration ceremony and celebration was put on without any Federal appropriation.

Dr. Einstein has accepted the Sorbonne (Paris) invitation. He intends to keep previous engagements at Princeton, Glasgow, Brussels and the University of Madrid.

Worshippers by the scores of thousands climbed their chosen hills for Easter observances at dawn in various parts of California. 40,000 gathered on Mount Davidson, the highest point in San Francisco, for interdenominational worship before a 42-foot cross blazing with incandescent bulbs. 60,000 persons attended the 3 sunrise services in and about Los Angeles—in the Hollywood Bowl, in Forest Lawn Memorial Park and at Mount Rubidoux.

Criticism of the principles of the pending Muscle Shoals legislation as "uneconomic" was voiced Apr. 15 in a Chamber of Commerce statement, as the House Military Affairs Committee completed its hearings on the McSwain bill.

Colonel Charles A. Lindbergh and Mrs. Lindbergh have left for an inspection flight over the lines of Transcontinental and Western Air. Colonel Lindbergh is chairman of the technical committee of the system.

Leaders of the opposition to the Machado administration charged Apr. 15 that 6 students had been killed by the police in reprisals for the recent bombing in Havana.

Payment by the Senate of \$9,000 to the widow of the late Senator Walsh has been asked in a bill by Chairman Pittman of the Foreign Relations Committee, following the custom of paying to a Senator's widow his year's salary.

Fernand Rabier, former Vice-President of the French Senate, died at Paris, Apr. 15. He was 77 years old.

The railroads in the United States established a safety record in 1932 when only one passenger was killed in a train accident, according to the American Railway Association.

Statistics showing that youths remain the most persistent law violators were made public Apr. 16 by the Department of Justice and revealed that 40 per cent of the crime records examined by the department's Bureau of Investigation pertained to persons less than 25 years of age.

The Japanese have captured Chinwangtao, an important seaport, and Peitaiho, a famous summer resort. It is thought that when the menace to the Japanese and Manchoukuo positions has been removed the invading forces will withdraw to the Great Wall.

The annual Congress of the Daughters of the American Revolution opened at Washington Apr. 16, by a ceremony of candle-lighting on a cross in memory of their dead—2,379 members deceased since last they met at Washington a year ago.

Easter Sunday was celebrated for the first time in the new Young Men's Christian Association at Jerusalem, with an address by Dr. John R. Mott, chairman of the world's committee of the Y. M. C. A.

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Enters about 40 boys per year to 12 to 15 colleges. Phi Beta Kappa honors in four colleges last year. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

An accredited college for men and women, located in the healthful Piedmont region of North Carolina. Courses lead to the A.B. and B.S. degrees. Special emphasis on preparation for the professions, business life, home economics, and music. Graduates now enrolled in leading eastern professional and graduate schools.

Outstanding Features:

High scholarship Wholesome campus life
Minimum charges
Well-developed program of indoor and outdoor sports

Summer Sessions:

June 12 to July 21; July 24 to September 1
For catalog and registration blanks, address the President,
HOWARD R. OMWAKE, Ped. D., Litt. D.
Salisbury, N. C.

HEIDELBERG COLLEGE

TIFFIN, OHIO

A STANDARD COLLEGE FOUNDED 1850
CO-EDUCATIONAL

College of Arts and Science

Conservatory of Music

School of Oratory

Art Department

Heidelberg insists upon high standards of scholarship, personal contact with mature teachers, an unmistakable Christian atmosphere, and the minimum expense.

During the College year 1930-31 Heidelberg had six debates with other colleges and won four of them; one hundred and thirty debates in twenty-four years—ninety-three victories and thirty-seven defeats.

For free catalogue write to

CHARLES E. MILLER, D.D., LL.D.

President.

Field Marshal Lord Allenby dedicated this new centre.

The House adopted the administration arms embargo resolution Apr. 17, 253 to 109. The bill now goes to the Senate Foreign Relations Committee and all the indications are that the measure will meet strong opposition both in committee and on the floor of the Senate.

The Wheeler amendment to the farm relief bill to remonetize silver on the old Bryan formula of 16 to 1 was defeated in the Senate Apr. 17, 43 to 33.

Easter Monday was celebrated in traditional fashion at the White House Apr. 17, with 47,100 children rolling eggs on the slopes of the south grounds.

Dr. George Balch Nevin, one of the most prominent composers of sacred music in the country, died at his home in Easton, Pa., Apr. 17. He was 74.

Dr. Charles H. Parkhurst, vice crusader of 40 years ago, celebrated his 91st birthday quietly at his home in Atlantic City April 17.

A search is on for Capt. William Lancaster, British pilot, unreported on a speed flight from England to South America.

A Letter to the Editor

(Some More About "Wandering Sheep")

Dear Editor:

The March 2 issue of the "Messenger" contains two interesting letters regarding the editorial published Feb. 9, entitled "Wanted: A Record of the Wandering Sheep." With your kind permission I shall write a few more words in order to set forth a little more clearly my mode of reasoning and my position in the matter of a new column on the Statistical Blank for the recording of non-active members.

The burden of Dr. Lampe's letter, leaving the impression that the desire for an additional column for non-active members was not widespread enough to warrant its insertion, is to absolve completely the Executive Committee from all blame for its absence. Now I certainly do not blame the Executive Committee for wilfully leaving undone anything which, in its own judgment, would be for the best interests of the Reformed Church. What I do blame the Executive Committee for is to make what, in my opinion, is a mistake in reading the mind of the Church-at-large in regard to this matter.

The fact that the report of the Special Committee on a new column was not adopted by the General Synod last summer, but was referred to the Executive Committee for further study, does not necessarily indicate that there was insufficient sentiment in favor of such a column. The amendment to Article 130, providing for a separate roll for non-active members, was approved by more than two-thirds of the Classes during the last triennium and, at the General Synod last summer, was declared, by the President, to be the law of the Church. In view of this, it appears to me, there is only one thing that the Executive Committee could do while remaining true to its executive function, that is, carry out the law. To do this would not preclude "further study and report" on the question, while failure to do it amounts to something that has the effect of a veto. May it not be that the report of the Special Committee was referred to the Executive Committee with the thought that the latter would take steps to insert the new column, observe and study its results and then report to the General Synod? At least I fail to see why there should be serious criticism of the Executive Committee for doing something which would merely be carrying out the law of the Church.

The letter of F. H. goes into a lengthy discussion of the whole problem of balancing the denominational budget which is, after all, at the root of the desire for an additional column. I find myself in virtual agreement with most of what he says. I should like to say, however, that if our need is co-operation between the Boards of the Church and congregations in working out the budget, then, it seems to me, the first important step would be the insertion of a column for non-active members. Both congregations and Boards must have something concrete and dependable from which to make out their estimates, and this they will not have so long as the backsliders remain an unknown quantity. And if the enemy takes "unholy glee" from our parading of the slackers, how much greater must that glee be because of our hypocrisy in attempt-

ing to hide them under the Statistical Table!

Herman J. Naftzinger

THE ELDER AND THE PRAYER MEETING

(Continued from Page 2)

forth its vital stream, flooding with life and power every deft motion of your flying fingers. The lesson is plain. It is in spiritual telegraphy as in material. If the battery is not working the message is mere clatter. We may do, but if God is not doing through us then all our doing is naught. If we work in our own fleshly strength we will but effect fleshly results, for 'whatsoever is born of the flesh is flesh.' God alone is spiritual life. God is the only begetter of life. Our highest function as servants is to be transmitters of the life of God to others. Our highest doing is that in which God is doing through us. And how shall this be? Through Prayer. Prayer connects you with the divine battery of life and power. Prayer puts you 'in the Spirit,' and 'it is the Spirit that quickeneth.' From the chamber of prayer you come forth to men with the unction, the subtle power, the thrill of God's own life upon you, and as you touch them in speech, deed, or prayer, 'virtue goes forth from you,' for then it is not you, but **God that worketh in you.** As you keep asking, God keeps doing. When you grow prayerless, your deeds grow powerless. Lead no meeting without asking that God may be the real leader through you; speak no message without asking that He may speak through you; begin no work without asking that God may work through you. For 'IF YE ASK I WILL DO.'

But the subject is, "The Elder and the Prayer Meeting." Do I understand by this that the Pastor does not give the Elder the place in the meeting that he should rightfully have? If not, I believe it is not the fault of the Pastor but it is the Elder's own fault. He may not be interested in prayer meeting. Oh brother, if we want to uphold our Pastor in his work we must be interested in everything the Pastor is interested in. Our Prayer should always be that God bless our Pastor in all his work, and our own life should be filled with the Spirit of the Master, that when we are called to take part in the Prayer meeting we should be ready and willing to take part. Then it can be said of us that they have called for the Elders of the Church to visit him that was sick and they prayed over him. "The prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he has committed sin, it shall be forgiven!"—James 5:15.

Brothers, if the Church is to have spiritual power, it must come through us. Let us ask for the Comforter, even the Holy Spirit, Whom the Father will send in Jesus' name. He shall teach you all things, and bring to your remembrance all that Jesus said. Study John 14:26. This is a glorious promise; all we have to do is turn on the battery of prayer. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." I Cor. 15:58. Watch ye, stand fast in the faith, quit you like men, be strong. I Cor. 16:13.

BOOK REVIEWS

Religion and the Good Life. By William Clayton Bower. Abingdon Press. 231 pp. \$2.00.

This is probably the author's most significant contribution to the literature of religious education thus far. He had written a number of more practical volumes for use in leadership training, but in this volume he gives a philosophical interpreta-

tion of education in its relation to religion and to the chief end of religion—the good life. This is not light reading, but it is calculated to clarify the purposive thinking of leaders in the field of religious education. It begins with an examination of the good life and of the nature of religion from the functional viewpoint as a resource for obtaining the good life. It makes much of an integrated world-view and an integrated personality in relation to self and to the environing world. Without these it is impossible to achieve the good life.

A taste of both the flavor and the substance of this thorough-going treatise may be had out of this concluding paragraph of the book: "This is what religion in its fullest expression essentially is. It is the concretion of ideas, attitudes, and concomitant purpose in behavior. Religion finds its expression at the point where the values that it cherishes clothe themselves in action." The book is well foot-noted and rather fully indexed.

—A. N. S.

Hurlbut's Story of the Bible (A new and revised edition for young and old, with 281 illustrations, including 16 in color). 731 pp., \$2. John C. Winston Co., Phila.

This is really the complete Bible story, from Genesis to Revelation, told in the simple language of today. There are 163 stories, each complete in itself, forming a connected narrative of Holy Scripture. It is one of the best things ever prepared to help make the Bible interesting, and we could well wish that a copy of this beautiful book might be found in every home. What a remarkable value for the price! It is said that over a million and a quarter copies of the four editions of this book have been sold. We hope as many more will find their way into Christian families. Dr. Cadman says of it: "I still think what I have always thought, that there is no better book of its kind." Send your orders to the Book-man, George W. Waidner, Schaff Bldg., Philadelphia.—P.

The Unemployed Carpenter. By Ralph W. Sockman. 119 pp. \$1. Harper & Brothers.

This is the 8th book in Harper's Monthly Pulpit, and, as was to be expected, it is one of the best. Dr. Sockman is one of the ablest and most stimulating interpreters of the Christian gospel and of contemporary men and events, and the ten discourses in this volume admirably illustrate this fact. They find us where we live. You too, will want to own this book and to master its messages, which appeal alike to head and heart. —L.

OBITUARY

THE REV. DAVID B. CLARK

The death of the Rev. David B. Clark, on Wednesday, April 5, 1933, brought to an early close the life of a faithful pastor and an active civic leader of Wyomissing, Reading, Pa. At the time of his death, Rev. Mr. Clark was the pastor of Bausman Memorial Church. He was an active member of the Reading Ministerial Association and for many years chairman of the Civic Committee of this body. He also served as Chaplain of the Berks County prison. During his Wyomissing pastorate he was prominent in his own Classis, having served as its President and chairman of prominent committees.

Mr. Clark was a son of the late David M. and Anna Elizabeth (Bean) Clark, and was born on the Clark homestead, Willow Brook Farm, near Quakertown, Pa. In his youth he became the possessor of over 1,000 volumes of the religious library of

his grandfather, the late Rev. Dr. James Clark, for a time president of Washington College before Washington and Jefferson united. He took an active part in Sunday School and Church work, and at 16 was a teacher of an adult Bible class. At this age he definitely decided to study for the ministry. He was educated in the public schools, attended the Quakertown High School and graduated from the Bethlehem Preparatory School, under Dr. Ulrich, entered Lehigh University, graduating with honors in 1901. During his senior year at Lehigh, for his scholarship and good fellowship and character, foremost college honors were bestowed upon him by election to the Phi Beta Kappa Fraternity. He graduated from the Lancaster Theological Seminary in May, 1904. At the beginning of his senior year in the Seminary, he was elected by the First Church, Bethlehem, to become its pastor upon his graduation, and he preached for this congregation every two weeks during the remainder of his senior year. He was ordained and installed as pastor, May 29, 1904, by Tohickon Classis, and served his first charge 20 years. In April, 1924, Mr. Clark was elected to the pastorate of Bausman Memorial Church, was installed on June 5, 1924, and served most efficiently until a few weeks ago, when illness interfered and he was granted a vacation with the hope that he might regain his health. There survive his widow, Lizzie Susan (Clauser) Clark; two sons, Samuel, Providence, R. I., and Arthur, Lancaster; two daughters, Grace and Miriam Clark, at home; 7 sisters, Mrs. Harry Miller and Miss Naomi Clark, Bethlehem; Miss Mary Clark, Allentown; Mrs. Herbert Shelly, Mrs. Annie Thatcher and Mrs. Robert Landis, Quakertown, and Mrs. Edward Heimbach, Allentown; three brothers, Rev. Walter R. Clark, Turbotville, James Clark, Richlandtown, and Robert Clark, Huntingdon; also one grandchild.

The funeral service was held Saturday, April 15, with a private service at the residence followed by a public service in the Bausman Memorial Church, with Dr. C. E. Creitz preaching the sermon and the devotional service conducted by Revs. Gustav R. Poetter, Lee M. Erdman, D. D., and J. M. Mengel. Interment was made in Schaeffer's cemetery, near Hellertown, Pa. The large number of ministers, Church members and friends present was a fine testimony to a friendly and gracious brother, a much esteemed servant of the Church and a Christian leader of his community.

—J. M. M.

MRS. JOANNA BIEHL

The Lord Jesus has called home one of the most loyal and active of all members of Bethany Church, Butler, Pa., Mrs. Joanna Biehl, who answered the call on Apr. 5. She was a life-long member of the Reformed Church, and united with Bethany in 1891, just a few months after it was organized. Her husband, who preceded her in death, was a charter member of both St. Paul's Church, Butler, and of Bethany Church. Though confined to her home by illness since June, 1932, Mrs. Biehl maintained a constant contact with the work of the congregation, and her long affliction served to reveal the deep foundations of her unswerving faith in the Lord whom she loved and served to the end of the 78 years of her life.

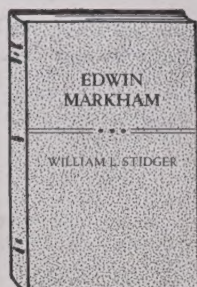
She is survived by her daughter, Mrs. W. E. McCafferty; one grandson, Robert McCafferty, both of Butler; and the following brothers and sisters: Rev. John N. Naly, Waukegan, Ill.; Edwin S. Naly, Los Angeles, Calif.; Mrs. Joseph Wagener, Greensburg, Pa.; Mrs. L. K. Mitchell, Washington, D. C.; Mrs. C. E. Stevens, Ann Arbor, Mich. Funeral service was conducted by the pastor of Bethany Church on Apr. 7, 1933, elders and deacons of the Church were pallbearers. Before coming to Butler, Mrs. Biehl was a member of the Reformed Church in Greensburg, Pa.

Frank Hiack.

IMPORTANT AND TIMELY BOOKS

EDWIN MARKHAM

By WILLIAM L. STIDGER



John Galsworthy said: "Edwin Markham is a poet with a world-vision—one who can live with Beauty, grieve with Sorrow, and blow the bugle-calls of Truth."

Dr. Stidger here gives the first authorized life story of the man who has been termed the Poet Laureate of America. "California the Wonderful" is here; and Markham's background of the Sierra Mountains and the Sacramento River, the Suisun hills, the Sombrero Days, the dawns and nights under the stars as a cowboy; his boyhood in Oregon, his young manhood in California, his adulthood as the world's great poet; his eccentricities, his otherworldliness, his strength and vigor of body and mind at eighty-one years of age.

Portrait frontispiece. Net, \$2.50 postpaid.

IN PLACE OF PROFIT

Social Incentives in the Soviet Union

By HARRY F. WARD

with drawings by Lynd Ward

A realistic account of what life is like in the only land where "profit" does not rule. Written "from the inside" by a man who has lived with peasant, worker, and intellectual in Russian cities and villages. Contains original material, first-hand experience, trained interpretation and the first analysis of the psychological forces behind the greatest social experiment of our day.

\$2.50

SWEEPING THE COBWEBS

By LILLIEN MARTIN and CLARE DE GRUCHY

Authors of "Salvaging Old Age"

For the man and woman over forty who feel a loss of energy and initiative—who long for a better job, or a happier state of mind—here are sensible and practical suggestions for regaining their grip, and going on to greater achievement. Dr. Martin (still a successful consulting psychologist at the age of eighty) and her collaborator, Miss de Gruchy, tell in concrete detail how they have helped people who dread advancing age to overcome their handicaps, both real and imaginary.

Not only those who are facing fifty, sixty, or seventy, but all who have to do with elderly people—employment managers, social workers, homemakers—will find value in this account of the "salvaging" of old age.

Dr. Martin is chief of the mental hygiene clinic connected with a large San Francisco hospital. Miss de Gruchy is her associate.

Cloth, 12mo. \$1.50

LIVING ISSUES IN THE NEW TESTAMENT

By C. A. ANDERSON SCOTT

Author of "New Testament Ethics"

This book discusses the vital issue in New Testament Theology, how far the writings of St. Paul should be considered in our interpretation of Christ.

Cloth, 12mo. \$1.75

MAKING LIFE BETTER

By ELWOOD WORCESTER

One of the greatest present-day practitioners in the field of mental and spiritual health explains the "whys" of emotional and mental unrest and tells how our depressions, neuroses and anti-social feelings may be altered.

\$2.00

At All Bookstores

PREACHING AND THE SOCIAL CRISIS

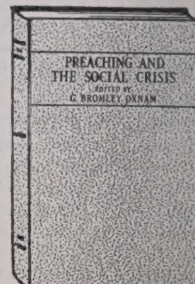
A Series of Lectures Delivered Before the Boston University School of Theology

Edited by G. BROMLEY OXNAM

Twelve outstanding men speak their mind on a vital theme. Opinions are frankly expressed, judgments carefully formulated, conclusions forcefully stated, backed with facts and figures. What shall be the attitude and message of the preacher in these days of crisis? This book will be a guide post, whether or not he takes the road suggested.

The speakers at this Fifth Conference on Preaching were: Kirby Page, Jerome Davis, Harry F. Ward, H. N. Deberry, G. Bromley Oxnam, Francis J. McConnell, Burris Jenkins, Charles Wesley Burns, Fred Winslow Adams, Merton S. Rice, William L. Stidger and Edwin Holt Hughes.

Net, \$1.50, postpaid.



THE MEANING AND TRUTH OF RELIGION

By EUGENE W. LYMAN

Religious Book Club Selection for March

"He gives an interpretation of religion which is certain to be regarded as one of the most cogent and conclusive treatments of the subject in our day. There is no important aspect of the problem with which Dr. Lyman does not deal."—Religious Book Club Bulletin.

468 pages. \$3.00

Brought Down to Date

THE RISE OF AMERICAN CIVILIZATION

By CHARLES A. BEARD

Author of "The American Leviathan", etc., and

MARY R. BEARD

Author of "America Through Women's Eyes," etc.

Revised and enlarged edition, in one volume. Price, \$3.50, postpaid.

For this revised and enlarged one-volume edition of "The Rise of American Civilization" the authors have written a new chapter which brings their interpretation of American history and American life through Coolidge's administration, Hoover's term of office, with the problems of the depression, foreign debts and trade, the antagonism of Congress, etc., down to the election campaign of 1932.

"Here is a masterpiece. Charles and Mary Beard paint for us a panorama of America from its misty beginnings in Europe down to our own day. . . . It brings to us fully and completely the marvelous throb and drive of American life."

REVOLUTION IN ECONOMIC LIFE

By W. RUSSELL SHULL

Is our system sound? Are we headed for revolution? What caused the depression? How much can one man earn? Why hunger in a land of plenty? Will socialism win? Can our present civilization endure?

The author digs into the heart of the biggest problems of this turbulent age.

This book challenges both the social leader and the popular reader. Its basic message grips. Its easy and interesting style holds attention. Its urgency compels heroic thinking.

Price, \$1.50

BOARD OF CHRISTIAN EDUCATION OF THE REFORMED CHURCH
1505 RACE STREET
PHILADELPHIA, PA.